



THE
JEWISH EXPOSITOR,
AND
Friend of Israel.

AUGUST, 1826.

M.'S ENQUIRY RESPECTING A PASSAGE
IN EVELYN'S DIARY.

To the Editors of the Jewish Expositor.

Gentlemen,

I SHALL be much obliged if you, or any of your correspondents, can explain what is meant by the following laconic entry in Evelyn's Diary,—“ 16 Dec. 1655. Now were the Jews admitted.” As far as I have ever been able to learn, the conference which had just before been held respecting them, came to nothing. An account which I have seen, published in 1656, leaves the matter quite unsettled at a later time than that which Evelyn mentions. Dr. Tovey, in his *Anglia Judaica*, gives a very foolish account of the matter; but he adds, “ The Jews themselves pretend that Manasseh, before his departure, procured for them such a firm and legal establishment as he desired; but upon the strictest enquiry, I could never find any reason to believe it, there not being any such thing to be met with in our public registers.” (p. 274.)

Now it seems very probable, from all that appears of Dr. Tovey in his book, that he might not find

what was really to be found, and might not understand what he did find. When, therefore, I meet with such a statement from a man so well acquainted with public affairs as Evelyn was, and who can hardly be supposed to mistake as to the *fact*, though, (writing as we know he did sometimes after the lapse of a considerable time,) he might give a wrong date, I feel a doubt, which I should be glad to have solved, as to the real issue of the negotiations of the Jews at that time, and shall be glad to be referred to some source of authentic information.

I am, your's, &c.

M.

[Our Correspondent having suggested in a postscript that the account alluded to, published in 1656, would be interesting to our readers, we have procured a copy of it from the Harleian Miscellany, vol. vii., p. 578—585, which we insert, and recommend to our Readers as a very curious and important document.—ED.]

A Narrative of the late Proceedings at Whitehall concerning the

Jews, who had desired by Rabbi Manasses, an agent of them, that they might return into England, and worship the God of their fathers here in the synagogues, &c. Published for satisfaction to many in several parts of England, that are desirous and inquisitive to hear the truth thereof. London: printed for L. Chapman, at the Crown in Pope-head Alley, 1656. Quarto, containing sixteen pages.

To the Reader.—Because many good people in divers parts of this nation, who have often prayed heartily for the Jews' conversion, have heard a rumour of a late Debate at Whitehall about the Jews having a liberty to return into England, and are very desirous to know the truth of things in those proceedings, and what is the issue of those debates; and hence from several parts, letters have been written up to their friends in London, desiring to be more fully certified herein. For their satisfaction, and for help to others that would send the narrative to their Christian friends, this collection thereof, by one that was present at all the debates, is yielded to be published.

By letters from Oliver, the Lord Protector, several doctors, and other preachers, godly men, and some merchants and lawyers convened with him, and others of the council, (the fourth of December last, 1655, and so on two or three days weekly, to the eighteenth,) to consider of proposals in behalf of the Jews, by Rabbi Manasses Ben Israel, an agent, come to London in behalf of many of them, to live and trade here, and desiring to have free use of their synagogues, &c.

The things being spoken unto *Pro* and *Contra* at several meetings, some more private, and some more public, at Whitehall, and elsewhere.

The most did fear that if they should come, many would be seduced and cheated by them, and little good would be unto them. Hence divers of the preachers judged, that though never such cautions to prevent those evils were prescribed, yet they would not be observed, and therefore they could not consent to their coming.

2. The major part judged, that there might be such pledges or sureties, &c., to keep due cautions (*viz.*, against their blaspheming Christ and the Christian religion, and against seducing and cheating, &c.) as they may be observed, and then they may come.

3. Some judged that due cautions, warranted by Holy Scriptures, being observed, it is a duty to yield to their request of coming hither, considering,

1. It is God's will there be dealing courteously with strangers and persons in affliction: (Exod. xxiii. 8.)

2. Especially respect is to be had to the *Jews*: (Isa. xiv. 3, 4.)

1st, Because *their debtors we are*, Rom. xv. 27, as the Gentiles, Macedonians, and other Gentiles were, in the apostles' days, (which was not because those believing Jews at Jerusalem administered spiritual things to those believing Gentiles, which they did not,) but because we partake of the Messias, and promises, and salvation that was to the Jews, as natural branches of the olive-tree: Rom. ix. 4, 5, Eph. iii. 8, Rom. xi. 17, 24.

2dly, Because their brethren we are—of the same father Abra-

ham ; they naturally after the Flesh—we, believers after the Spirit.

3dly, Because we believe those natural branches shall return ; and it shall be great riches and glory to the Gentiles, especially to such where they are, and who deal kindly with them : Rom. xi. 12, 18, 25, 26, and we hope the time is near.

Because many Jews are now in very great straits in many places, multitudes in Poland, Lithuania, and Prussia, by the late wars by the Swedes, Cossacks, and others, being driven away from thence. Hence their yearly alms to the poor Jews of the German synagogue at Jerusalem have ceased ; and of seven hundred widows and poor Jews there, about four hundred have been famished, as a letter from Jerusalem to their friends relates.

Also, the Jews in France, Spain, Portugal, and in the Indies, under the Spanish, &c., if they are professed Jews, must wear a badge of it, and are exposed to many violences, mocks, and cruelties, which to avoid, many dissemble themselves to be Roman Catholics ; and then, if in any thing they appear Jewish, they forfeit goods, if not life also. Now some of these intreated Rabbi Manasses to be their agent, to request this favour for their coming to England, to live and trade here, &c.

And it seems to some, that it would be very acceptable to the Lord if favour be showed them, so far as is lawful herein. As it was very displeasing to the Lord, when for their sin he cast them out of Canaan, that others added to, or heaped on their affliction : (Zach. i. 15, 16.)

And that Edom looked on, and

was as one of their enemies, Obad. ver. 12, 14, and did not hide and entertain his outcasts, as he charged Moab to do, Isa. xvi. 3, 4. Now England hath as much cause as any nation, if not more, to favour and relieve the Jews in this their suit, considering,

1. The Jews that dwelled in England under Richard the First and King John, Henry the Third, and Edward the First, suffered very great injuries, cruelties, and murders, by Kings, by the Barons, by Londoners, by Yorkers, people of Norwich, Stamford, &c., as our own Chronicles show, especially Stow's Survey of London, and Annals.

And if after Saul's death the Lord plagued Israel year after year, till some satisfaction was given to the surviving Gibeonites for Saul's slaying many Gibeonites in his zeal for God ; it is feared it may offend the Lord if we yield not to the Jews this courtesy which they desire, and it may be accounted some kind of satisfaction to them.

2. In no nation there have been more faithful, frequent, and fervent prayers for the Jews, than in England.

3. None are more likely to convince them by Scripture, and by holy life, than many in England : and Gentiles being called a foolish nation, must provoke Jews to jealousy or emulation ; and happy is England if it be instrumental in so blessed a work.

The person that spoke to that effect, had written thus :—

Many of the Jews in Jerusalem being now very cruelly dealt withal, and persecuted by the Turks, (as their letters thence, desiring relief from other Jews in Germany, Holland, &c., sent thither by the

hand of Rabbi Nathan Stephira, their messenger, do manifest :) other Jews in several nations persecuted by papists, unless they will turn papists. Many of these desiring by their letters to Rabbi Manasses Ben Israel, as he said he had shewed to the Lord Protector, that he would intreat favor of our State,—

1. That Jews might have leave to come into England, to live and trade here ; and,

2. That here they might have their synagogues, &c., provided that due care be had in respect of these, as much as is, or ought to be, in respect of our own, and other nations, to prevent

Blaspheming the Lord Jesus Christ ;

Adoring the Law ; Seducing others ;

All Unrighteousness, &c.

Some of us do thus believe upon Scripture grounds,

I. That it is not sinful or unlawful to suffer their coming hither, their living and trading here, and worshipping the true God here, and hearing his holy Law, and his Prophets, read unto them every week publicly.

First Reason: Because this is against no law, neither of the land, (as the lawyers here affirmed,) nor of God, as not being forbidden in the Old or New Testament.

And, therefore, it is no sin nor transgression ; for where there is no law, there is no transgression, Rom. iv. 15.

II. That it is so far from being a sin, that it is a duty, in such case, to receive and harbour them.

This may appear thus—

First Reason: It is a duty commanded, and commended of God, in general, to be kind to strangers, harbouring them, &c.: Exod. xxii.

21, and xxiii. 8, Levit. xix. 34, Deut. x. 19, Gen. xviii. 1, 2, 3, xix. 1, 2, 3, 1 Tim. v. 10, Heb. xiii. 2. Such favor we permit and grant to other strangers.

Second: The Lord requires this duty as well, or more, towards Jews, even when for their sins the Lord had cast them out, as to any other strangers ; for concerning these, he thus gives a charge in Isa. xvi. 3, 4 : “ Hide my banished ones ; bewray not him that wandereth. Let my outcasts dwell (or sojourn) with thee, Moab : be thou a covert to them from the face of the spoiler !”

Third: Yea, even after their rejecting Jesus Christ, and the Lord’s rejecting them, yet the Apostle saith of them, that they are beloved for their fathers’ sakes, Rom. xi. 28. And for the Lord’s covenant sake with their fathers, Abraham, Isaac, and Jacob, after this sin and scattering, the Lord will restore them, as he saith, Levit. xxvi. 41, 44, 45, Micah vii. 19, 20.

Fourth: When for their sins the Lord was displeased with the Jews, yet he hath a special eye to them ; observing all the unkind carriage of others towards them, and is sore displeased against all such as help on their affliction : Zach. i. 15. By speaking proudly against them, or looking on as one of the afflicters, or that deliver them up to such, &c. : Obad. ver. 11, 12, 14.

III. That the Lord may require and expect this kindness towards distressed Jews as much of this nation, as, or more than, of any other nation, considering,

1st, That the Lord hath exalted England in spiritual, and in temporal mercies and deliverances, as much as, or more than, any other

nation under heaven: and all this only for the sake of our Lord Jesus, who, concerning the flesh, came of the Jews, Rom. ix. 5, and by whom the covenants and promises made to the Jews, are made over to us that are faithful: Rom. xi. 16, 18, 24, Eph. iii. 6, ii. 12, 13, 19.

2nd, In our nation, the good people generally have more believed the promises touching the calling of the Jews, and the great riches and glory that shall follow to Jews, and us Gentiles; and have, and do still, more often and earnestly pray for it, than any other nation that we have heard of.

3rd, Many of the good people here, being persecuted in Queen Mary's days, and under the prelates since, have been kindly harboured strangers in other lands; and, therefore, should the more pity and harbour persecuted strangers, especially persecuted Jews: Exod. xxiii. 8.

4th, Many cruel and inhuman injuries have formerly been done in our nation against the Jews (that intruded not into England, but had been called and invited to come and dwell here:) cruelties by several kings, by lords; and by occasion of the merchants urging their banishment, multitudes of them were drowned in the Thames, or in the sea.

Cruelties by Londoners, especially at Richard the First's coronation; and soon after by Yorkers, by people of Norwich, Stamford, &c., as Stow's Survey of London, and his Annals, and Hollingshead, and other English chronicles, fully show.

For such gross injuries, the Lord may be very sore displeased with England, as sometimes he was with Israel in general, for the

injuries that had formerly been done by Saul their king, in his zeal against the Gibeonites, until such satisfaction was made, as the surviving Gibeonites desired of David: (2 Sam. xxi. 1, 2;) and then (and not till then) the Lord was intreated for the land: ver. 14.

Now if the favor of harbouring the afflicted Jews, which now they intreat, be granted to the surviving Jews, it may be accounted as some kind of satisfaction. But if this be denied them, it is feared the Lord may show his displeasure to be great against England: That this denial may also occasion the more hardship unto them, by others that shall hear thereof.

Another of the preachers said to this effect:—Though the Jews are now in hardness of heart, and worthy of punishments; yet we had need beware, lest we be occasions of hardening them, or instruments of punishing them. It is very remarkable what worthy Beza saith, in his Notes on Rom. xi. 18, on those words, *Glory not against the branches*. He saith thus: To glory in the Lord (that is, for God's benefits to rejoice) we ought; but not so that we despise the Jews, whom rather we should excite to that excellent emulation: and for the neglect of this duty, without doubt, they are, and shall be punished, that at this day call themselves *Christians*, and moved only by wickedness and perverseness of mind, do by all means vex; and proposing examples of so many filthy idolatries, do more and more harden them. But as for me, willingly every day I pray for the Jews, thus—“ O Lord Jesus, thou, indeed, justly revengest the contempt of thyself, and worship, upon this ungrateful people, whom thou punishmentest most

severely. But, O Lord, remember thy covenant, and respect them now in misery for thy name's sake. And grant this to us, (the most unworthy of all men, to whom yet thou hast vouchsafed thy mercy,) that we, going on in thy grace, may not be instruments of thine anger against them: but rather, both by the knowledge of thy Word, and by the examples of holy life; by the powerful virtue of thy Holy Spirit, we may recal them into the right way; that by all nations, and peoples, thou mayest once be glorified for evermore. Amen."

This is Beza's prayer, that he expresseth in his notes; it is a remarkable digression, that he would not have this left out. There is not the like in all his notes, showing his great affection for the Jews' conversion.

Some others, though desiring heartily the Jews' conversion, yet feared greatly it would prove the subversion of many here, if Jews were suffered to return hither, because so many here are carried so soon aside to new opinions.

Some answered, That now persons are carried away under a notion of further light, or of new discoveries of Christ, or the Gospel; but are not likely to be taken with the Jewish religion, that deny Christ, and deny the Gospel, and have nothing in their solemn worship that is so taking, but rather much that is very ridiculous; therefore they are not so like to seduce others.

To this it was replied, That the offering children to Moloch, and other idolatry, might seem not to be taking; yet how it took with the Jews. And the opinions of the Quakers, and of the Ranters, are not so taking to some, yet many are carried away by them.

One humbly proposed this, as a medium, That seeing, if the Jews coming hither be denied, we seem to deal more hardly with Jews than with Turks, whose coming hither to trade and converse we deny not: and, if they do come upon terms and agreements, there may be inconveniences, and offending of many. That because the lawyers say there is no law against their coming, there may only be a connivance and permission of them; and if afterwards there be inconveniences, there may be proceedings against them, and no just cause of exceptions.

Some questioned whether the Jews' conversion shall be of the nation, or but here and there one, as of French, &c., or not until Christ appear unto them, as in converting Paul. And though we should show mercy to Jews, yet begin at home, and not so infect ourselves, or wrong our merchants. The merchants said, such an inlet would be to enrich foreigners, and impoverish English merchants. [Merchants, especially, had caused the Jews' departure from England, whereby some thousands of Jews perished in the Thames, by the cruelty of a ship-master that was to transport them; partly otherwise.]

Some judged, seeing the Jews deal chiefly in way of merchandise, and not in husbandry, nor buying houses, nor in manufactures, that the Jews' coming, and so trading, might tend to the bringing lower the prices of all sorts of commodities imported, and to the furtherance of all that have commodities vendible exported, and to the benefit of most of our manufactures where they shall live, by their buying of them. And thus, though the merchants' gains were somewhat abated, it

might tend to the benefit of very many in our nation, even in outward things, besides the hopes of their conversion, which time, it is hoped, is now at hand, even at the door. [This last was spoken of at a more private meeting.] One of the lawyers rehearsed from records the History of the Jews in England, and many of their sufferings here in the time of Constantine the Great, and of some kings before the Conquest, and then of William the Conqueror's calling them to England, and their sufferings, and other proceedings since that time, until Edward I.'s reign, when many thousands of them were urged to leave England, and a great part of them were drowned in the Thames, or in the deep waters: and, now that they are gone, they wished not their return hither again. Also, the lawyers said, that there is no law that forbids the Jews' return into England.

All having been heard, the Lord Protector, on the eighteenth of December, and before, professed that he had no engagement to the Jews, but only what the Scripture holds forth; and that

He had hoped by these preachers to have had some clearing of the case, as to conscience: But seeing these agreed not, but were of two or three opinions, it was left the more doubtful to him and the Council; and he hoped to do nothing herein hastily or rashly; and had much need of all their prayers, that the Lord would direct them, so as may be to his glory, and to the good of the nation.

And thus was the dismission of that assembly.

The preachers sent unto, that met, were these:

1. Dr. Tuckney of Cambridge,

and Dr. Whichcock; Mr. Newcomen of Essex, Dr. Wilkinson of Oxford, and Mr. Rowe of Westminster.

2. Mr. P. Nye, Mr. Carter, Mr. Caryll, Dr. Cudworth, Mr. Bridge, and Mr. Ben, of Dorchester.

3. Mr. Thomas Goodwin, Mr. Jessey, and Mr. Dike, near Essex.

Of Merchants, the Lord Mayor, the late Lord Mayor, and the two Sheriffs of London; Alderman Tichburne; Mr. Cresset, Master of the Charter-house, and Mr. Riffen.

Lawyers: the Lord Chief Justice Glyn, and the Lord Chief Baron Steele.

The Protector showed a favourable inclination towards our harbouring the afflicted Jews, professing he had no engagements, but upon Scripture grounds, in several speeches that he made: so did some of his council, though some inclined not to their coming hither. *The counsel of the Lord, it shall stand.* What shall be the issue, the most wise God knows, and he will order all for the best.

Rabbi Manasses Ben Israel still remains in London, desiring a favourable answer to his proposals; and not receiving it, he hath desired, if it may not be granted, that he may have a favorable dismission, that he may return.

But other great affairs being now in hand, and this being a business of very great concernment, no absolute answer is yet returned, unto this present day of the conclusion hereof, being vulgarly the first of April, 1656, old style, but according to the Holy Scripture, the fourteenth or fifteenth of *Abib*, the first month, (called also *Nisan*: Exod. xiii. 4, Esth.

iii. 7,) at which time the Jews' feast of Passover was to be kept : Num. xxviii. 16, 17.

Many Jewish merchants had come from beyond seas to London, and hoped they might have enjoyed as much privilege here, in respect of trading, and of their worshipping the God of Abraham, Isaac, and Jacob here in synagogues publicly, as they enjoy in Holland, and did enjoy in Poland, Prussia, and other places. But, after the conference and debate at Whitehall was ended, they heard by some, that the greater part of the ministers were against this ; therefore they removed hence again to beyond the seas, with much grief of heart, that they were thus disappointed of their hopes. Jews must be planted into their own olive, and great riches shall that be to the believing Gentiles, Rom. xi. 12, 15, Isa. ix. 1, 2, 3. Pray for the peace of Jerusalem ; they shall prosper that love it, Ps. cxxii. 6.

[Here followeth part of a letter, written at Leghorn, 1652, and sent by the preacher in the Phœnix frigate to a friend in London.]

*Leghorn, on board the Phœnix,
19 of the I., 1652.*

Dear Brethren,

We have great cause to rejoice, that the Lord carrieth on the deavours of his people to long after the good of the poor blind Jews. Some of us were desirous to see their synagogue, and coming, they were at their service ; but their glory we forbear to mention, —their lamps, their candlesticks, their mitres, their bells—Aaron's bells they say.

We spoke to one that could speak a little English, a very grave

proper man. I asked him the meaning of such and such things ; and we, as we durst, spoke of the Messias, and his actings.

But he said, the Messias was not come : moreover, that the Jews are naughty men now, but they shall be good. We asked, When ? They answered, It is about ten years first.

They long to hear that England would tolerate them. Surely the promises of Jehovah will be performed, and he will give them favor in all nations. O that England may not be slack herein ! Shall they be tolerated by the Pope, and by the Duke of Florence ; by the Turks, and by the Barbarians, and others ? And shall England still have laws in force against them ? When shall they be recalled ?

Truly, we are persuaded, that the Antichristian state must have a great fall before their conversion. O that the poor Jews might have toleration to come into England, *out of her*, that they may be succoured in that terrible day !

A Postscript, to fill up the following pages, that else had been vacant, containing,

1. The Proposals of Rabbi Manasses Ben Israel, more fully.
2. Part of his letter, written anno 1647.

SECT. I.

The substance of the late proposals of Rabbi Manasses Ben Israel was, to desire these favors :

1. That the Hebrew nation may be received here, and be protected from all wrongs, as the English are, or should be.

2. To have public synagogues allowed in England, &c., to observe their religion as they ought.

3. To have a burying-place out

of the town, without being troubled by any about their burials.

4. To traffick as freely in all sorts of merchandise as other strangers.

5. To the end that the Jews that come over may be for the profit of this nation, and prejudice or offend none: that a person of quality may be assigned by the Lord Protector to receive their passports, and their Oath of fealty to him.

6. To prevent trouble to our judges, and others, that matters of difference amongst the Jews may be accorded and determined by the heads of synagogues, and others with them, amongst themselves.

7. To repeal any laws, if any such be, as are against Jews, for their greater security.

This was the substance of the Proposals.

The Protector, when the proposals had been read, said, If more was proposed than it was meet should be granted, it might now be considered, 1, Whether it be lawful at all to receive in the Jews: 2, If it be lawful, then upon what terms is it meet to receive them?

His further speaking in favor of that nation, and the expressions of others, *Pro* and *Contra*, are before related.

SECT. II.

Here followeth part of a letter, written by Rabbi Manasses from Amsterdam in September, 5407, or 1647, to one in England, whilst the sword in our late wars consumed many thousands.

Senhor,

No peudo enar, &c. That is, Sir, I cannot express the joy that I have when I read your letters,

full of desires to see your country prosperous, which is heavily afflicted with civil wars, without doubt, by the just judgment of God: and it should not be in vain to attribute it to the punishment of your predecessors' faults, committed against ours; when ours, being deprived of their liberty under deceitfulness, so many men were slain, only because they kept close unto the tenets of Moses, their legislator, &c.

REMARKS ON REV. G. HAMILTON'S ANNIVERSARY SERMON.

Sir,

A SIMPLE daughter of Israel, in addressing herself to you, has taken a step which, under any other circumstance, she would have shrunk from, with those feelings of timidity natural to her sex and extreme youth; but being struck with the quotations made by the Rev. G. Hamilton in his Sermon, preached before the Society for converting the Jews to Christianity, on May 5, 1825, she could not resist the impulse which prompted her to seek information from a source most calculated to elucidate the apparent inconsistencies in the allusions made in this sermon, and the aim for which it was preached. There appears a difficulty, nay, almost impossibility, that these verses, viz., the 15, 22, 24, and 25th in chap. xxxvii. of Ezekiel; the 24 and 28th in chap. xxxvi. of the same prophet; also the 25 and 29th of chap. xxxix.; 1 and 2nd of ch. xiv. Isaiah; 12 and 14th of the same chap., and 37 and 42d of Jeremiah xxxii., should be in unison with a system, to promote which this sermon advocates, as the only means of the final accomplishment of that great

event alluded to in these verses—verses which, upon the face of them, seem to militate against such a result.

I will, with permission, ask this Gentleman—Suppose that every member of the house of Israel were to be converted by the same means, and in the same manner, as the different Societies, established for the conversion of the Jews, have adopted, and which seem already to have partially succeeded in diverting some of the sons of Jacob from the fold—and that they unite and amalgamate with the great mass of the Christian world; how would it then be possible that the passages quoted, of Israel's promised redemption, and painted in such glowing colours by this Rev. Gentleman, could ever be fulfilled?—circumstances which, in my humble opinion, seem at war with the very system, to support which they were brought forward. We must either embrace one doctrine or the other, for in attempting to make

one support the other, they both fall to the ground. If the prophecies be true, then there appears a necessity for the Jews to remain a distinct race, until Providence shall mark the period for the fulfilment of the promises they contain: if, however, the doctrines of the Gospel are the only means through which the ultimate redemption of the house of Jacob can take place, then these prophecies are rendered vague and delusive, as there will cease to be any distinction between Christians and Jews, to the latter of whom, as this gentleman justly observes, these promises pointedly allude. Consequently, with due deference, it is my opinion, that either the Society is acting in direct opposition to the Scriptures; or, that the texts quoted are false, and without foundation, which, however, have never been considered in that light by

AN EARNEST ENQUIRER
AFTER TRUTH.

London, June 14, 1826.

NOTICES OF BOOKS ON JEWISH SUBJECTS.

Evidence of the Truth of the Christian Religion, derived from the fulfilment of Prophecy. By the Rev. Alexander Keith, Minister of the Parish of St. Cyrus. Second Edition, enlarged. Ogle, Glasgow; Duncan, London.

At a time when infidels are so active in this and other countries in diffusing their baneful principles, by the revival of those stale objections which have been again and again refuted, the renewed exhibition of the evidences of our religion is proper and necessary. Among those evidences, certainly none is more striking than that afforded by the fulfilment of prophecy. This is an evidence which

increases in strength as time rolls on, while other proofs, such as miracles, are in some degree weakened as the distance of time when the events occurred becomes greater. It has pleased the Almighty Author of the Bible to present us with a prophetic view of the history of the Church and of the world till the end of time; and though we may not always be able to understand the manner in which unfulfilled prophecy shall be accomplished, yet when the event has taken place, its exact conformity to the prediction is evident, and thus the proof derived from prophecy becomes progressively greater as we approach

nearer to that consummation when prophetic time shall be no more.

The design of Mr. Keith's book is simply to consider prophecy as an evidence of the truth of Christianity; and for this purpose he has fixed on those predictions which have been undeniably fulfilled, and in a concise and forcible manner, exhibited them to the view of his readers. His subjects are as follow :

The Coming of Messiah—Time of Christ's Advent—The Place of his Birth—The Manner of his Life—His Character—The Manner of his Death—Nature of the Christian Religion—Its Rejection by the Jews—Propagation and Extent of Christianity—The Destruction of Jerusalem—The Jews—The Land of Judea, and adjacent countries—Nineveh, Babylon, Tyre, Egypt—The Arabs—Slavery of the Africans—European Colonies in Asia—The Church of Rome—Macedonian and Roman Empires—Subversion of the Jewish State—Turkish Empire.

The Author has judiciously availed himself of all important illustrations which have been afforded by the discoveries of recent travellers, which greatly adds to the value of his book. We think both the design and execution of the Work deserving of high approbation, and shall be glad to find its circulation equal to its merit.

As a specimen of its style, we extract the conclusion of his chapter on the Prophecies concerning the Jews :—

Such are the *prophecies*, and such are the *facts* respecting the Jews ;—and from premises like these, the feeblest logician may draw a moral demonstration. If they had been utterly destroyed—if they had mingled among

the nations,—if, in the space of nearly eighteen centuries after their dispersion, they had become extinct as a people; even if they had been secluded in a single region, and had remained united; if their history had been analogous to that of any nation upon the earth,—an attempt might, with some plausibility or reason, have been made, to show cause why the prediction of their fate, however true to the fact, ought not in such a case to be sustained as evidence of the truth of inspiration. Or, if the past history and present state of the Jews were not of a nature so singular and peculiar, as to bear out to the very letter the truth of the prophecies concerning them, with what triumph would the infidel have produced these very prophecies, as fatal to the idea of the inspiration of the Scriptures? And when the Jews have been scattered throughout the whole earth—when they have remained everywhere a distinct race—when they have been despoiled evermore, and yet never destroyed—when the most wonderful and amazing facts, such as never occurred among any people, form the ordinary narrative of their history, and fulfil literally the prophecies concerning them,—may not the believer challenge his adversary to the production of such credentials of the faith that is in *him*? They present an unbroken chain of evidence, each link a prophecy and a fact, extending throughout a multitude of generations, and not yet terminated. Though the events, various and singular as they are, have been brought about by the instrumentality of human means, and the agency of secondary causes, yet they are equally prophetic and miraculous; for the means were as impossible to be foreseen as the end, and the causes were as inscrutable as the event; and they have been, and still in numberless instances, are, accomplished by the instrumentality of the enemies of Christianity. Whoever seeks a miracle, may here behold a sign and a wonder, than which there cannot be a greater. And the Christian may bid defiance to all the assaults of his enemies from this strong hold

of Christianity, impenetrable and impregnable on every side.

These prophecies concerning the Jews are as clear as a narrative of the events. They are ancient as the oldest records in existence; and it has never been denied that they were all delivered before the accomplishment of one of them. They were so unimaginable by human wisdom, that the whole compass of nature has never exhibited a parallel to the events. And the facts are visible, and present, and applicable even to a hair's breadth. Could Moses, as an uninspired mortal, have described the history, the fate, the dispersion, the treatment, the dispositions of the Israelites to the present day, or for 3200 years, when he was astonished and amazed, on his descent from Sinai, at the change in their sentiments, and in their conduct, in the space of forty days? Could various persons have testified, in different ages, of the self-same and of similar facts, as wonderful as they have proved to be true? Could they have divulged so many secrets of futurity when, of necessity, they were utterly ignorant of them all? The probabilities were infinite against them. For the mind of man often fluctuates in uncertainty over the nearest events, and the most probable results; but, in regard to remote ages, when thousands of years shall have elapsed—and to facts respecting them, contrary to all previous knowledge, experience, analogy, or conception,—it feels that they are dark as death to mortal ken. And, viewing only the dispersion of the Jews, and some of its attendant circumstances—how their city was laid desolate—their temple, which formed the constant place of their resort before, levelled with the ground, and ploughed over like a field—their country ravaged, and themselves murdered in mass—falling before the sword, the famine, and the pestilence—how a remnant was left, but despoiled, persecuted, enslaved, and led into captivity, driven from their own land,—not to a mountainous retreat, where they might subsist with safety,—but dispersed among all nations, and left to the mercy of a

world that everywhere hated and oppressed them—shattered in pieces, like the wreck of a vessel in a mighty storm—scattered over the earth, like fragments on the waters—and, instead of disappearing, or mingling with the nations, remaining a perfectly distinct people, in every kingdom the same, retaining similar habits, and customs, and creed, and manners, in every part of the globe, though without ephod, teraphim, or sacrifice—meeting everywhere the same insult, and mockery and oppression—finding no resting-place without an enemy soon to possess them—multiplying amidst all their miseries—surviving their enemies—beholding, unchanged, the extinction of many nations, and the convulsions of all—robbed of their silver and of their gold, though cleaving to the love of them still, as the stumbling-block of their iniquity—often bereaved of their very children—disjoined and disorganized, but uniform and unaltered—ever bruised, but never broken—weak, fearful, sorrowful, and afflicted—often driven to madness at the spectacle of their own misery—taken up in the lips of talkers—the taunt, and hissing, and infamy of all people, and continuing ever, what they are to this day, the sole proverb common to the whole world;—how did every fact, from its very nature, defy all conjecture; and how could mortal man, overlooking a hundred successive generations, have foretold any one of these wonders that are now conspicuous in these latter times? Who but the Father of spirits, possessed of perfect prescience, even of the knowledge of the will and of the actions of free, intelligent, and moral agents, could have revealed their unbounded, and yet unceasing wanderings—unveiled all their destiny—and unmasked the minds of the Jews, and of their enemies, in every age and in every clime? The creation of a world might as well be the work of chance as the revelation of these things. It is a visible display of the power and of the prescience of God—an accumulation of many miracles. And, although it forms but a part of a small portion of the Christian evidence, it

lays not only a stone of stumbling,—such as infidels would try to cast in a Christian's path,—but it fixes an insurmountable barrier at the very threshold of infidelity, immovable by all human device, and impervious to every attack.

In the Appendix, we find some excellent remarks on the prophecies which refer to the final Restoration of the Jews to their own land.

After quoting Deut. xxx. 1—6, Isa. xi. 11, 12, lx. 9, 10, and lxi. 4, Jer. xxxi. 37, &c. Ezek. xxxvi. 8—24, and xxxvii. 21, and some others, Mr. Keith says,

These prophecies, exclusive of many others, need no comment. They declare, as clearly as language can, that the Jews shall return to Judea, and be at last permanently re-established in the land of their fathers. The uniform experience of the truth of every prediction respecting their past history may suffice to give assurance of the certainty of their predicted restoration. And, amidst many signs that *the times of the Gentiles* are drawing towards their fulfilment, many concurring circumstances seem also to be preparing the way of the children of Israel. Scattered as they have been for so many ages through the world, and maintaining still their distinctive character, their whole history forbids the thought that they will ever mingle among the nations, or cease to be, what they have ever been, a peculiar people. But while their history as a nation gave, for the space of many generations, unequivocal attestations of an overruling Providence, sustaining the theocracy of the commonwealth of Israel; and while, during a period of still greater duration, they have been “a people scattered and peeled;” yet after the lapse of so many ages they are still reserved for illustrating the truth, the mercy, and the glory of the God of Israel: *at even-tide it shall be light.* They now begin, centuries of persecution and spoliation having passed away, to participate, in cases too numerous to be

specified, of benefits arising from the altered spirit of the times. And possessed, as in an unexampled degree they are, of *silver and of gold*, and of large portions of the public funds of various kingdoms, they may be said, even now, in some manner, to *inherit the riches of the Gentiles*. And commanding, as in a great measure they do, the rate of exchange* throughout Europe, they are entitled, from the present influence of money on the security of governments, and on the art and results of war, to high political consideration; and the time may not thus be remote when they shall be *raised up as an ensign among the nations*. Not naturalized to the isles of the Gentiles either by law or affection, nor bound to any soil by the possession of fixed property, which would be of no easy transference; but ever looking with undiminished love to the *land of their fathers*, even after an expatriation uninterrupted for nearly eighteen centuries, they are ready—whenever the time shall be fulfilled—to *fly thither like a cloud, and like doves to their windows*. But to what degree, and in what manner the present convulsions of the Turkish Empire, combined with the peculiar, and in many instances, novel condition of the Jews throughout Europe and America, shall be the means of facilitating their eventual restoration to their own land, (which is ravaged by Arabs, and yields but a scanty revenue to the Turks,) no mortal can determine. It is enough for Christians to know, that two thousand of years, through nearly which period it has been dormant, can neither render extinct the title, nor proscribe the heaven-chartered right of the seed of Abraham to the final and everlasting possession of the land of Canaan; that God *will remember the land, and gather together* unto it his ancient people; and that his word concerning Zion, which he hath neither forgotten nor forsaken, is, *I have graven thee upon the palms of my hands; thy walls are continually before me. Thy chil-*

* The Jews were the inventors of Bills of Exchange.

dren shall make haste ; thy destroyers, and they that made thee waste, shall go forth of thee, &c. (Isa. xl ix. 16, 17, &c.) “ And that, through all the changes which have happened in the kingdoms of the earth from the days of Moses to the present time, which is more than 3200 years, nothing should have happened to prevent the POSSIBILITY of the accomplishment of

these prophecies ; but, on the contrary, that the state of the Jewish and Christian nations at this day should be such as renders them easily capable, not only of a figurative, but even of a literal completion in every particular, if the will of God be so : this is a miracle, which hath nothing parallel to it in the phenomena of nature.” .

PROCEEDINGS OF THE LONDON SOCIETY.

GERMANY.

LETTERS FROM REV. P. TRESCHOW.

THE Rev. P. Treschow having visited the proselyte institution of Dusselthal, for the purpose of personal observation of the state and circumstances of the place, makes the following communication, under date Dusselthal, Jan. 26, 1826.

A change of the weather, by which my road home has become impassable, confines me to this place. But I shall make up for the delay of my return, by doing here the work which I had intended to do at Neuwied ; and by that means you will receive my report some days earlier. Upon the whole, I have not been disappointed. I was prepared to find improvements, both in the economical and moral state of the proselyte institution, and they have more than realized my anticipations. Mr. Bormann is an invaluable acquisition. He lives among the proselytes as a father among his children, and is beloved and revered by them. The spirit of true Christian wisdom and charity, in which he uniformly conducts himself towards them, —the excellent order introduced by him into every branch of the economy, and the watchful eye with which he notices every deviation from the established rule, almost entirely preclude occasions for complaint and discontent. He has assured me, that for several months he did not recollect one act of opposition or of wilful disobedience, which formerly occurred almost every

day. These blessed effects of his prayers and exertions make him so happy here, that if, as he told me, he had now to choose between his present situation, and any other office of worldly wealth and honour, he certainly should prefer the first. Such a sentiment would do honour to a Christian of even humble rank and attainments ; but Mr. Bormann is a professional gentleman of undoubted skill in his profession ; nor is his health so delicate, or his age so far advanced, that on that account he should wish for a more limited sphere of labour. He is not yet fifty years old, and in excellent health.—The Rev. Mr. Schmidt is the clergyman lately arrived to labour in this field, and eminently fitted for the work. He is a young man of true and tried piety, of a cheerful mind, an amiable temper, and a very good classical scholar. His whole time is devoted to the work of the ministry, and the proselytes have their full share in it. Besides the regular services, and morning and evening prayers, he catechises the proselytes four evenings in the week ; and from what I have seen and heard myself of his instructions to them, I can add my testimony to Count Von der Recke’s, with regard to the soundness and clearness of his doctrine, and the good progress the proselytes have made through him in the knowledge of Christian truth. I cannot help adding here an observation, which already before has struck me, and which now I was happy to find confirmed. There is nothing here of a sectarian spirit, no cant piety, which might induce you to class the Dusselthal institution among any distinct

Christian denomination. Its religion is the religion of the Bible, delivered in a clear scriptural language, in which all the pupils, young and old, are instructed. And as the Count himself is perfectly free from a spirit of party, he has been anxious, and has succeeded to associate in the work with fellow-labourers as free and liberal as himself.—To these, I must also add Dr. de Valenti, a descendant of a noble Italian family, the physician of the Institution, a young man of an original character, of brilliant talents and high attainments, who having been apprehended by Christ in the midst of worldly pursuits, and the abyss of atheism, has boldly professed him, submitting to the loss of the most flattering prospects, and under heavy persecutions. He now has cheerfully devoted his time and his talents to the Dusselthal institution, where he will find full scope for his activity. I shall not now speak of the Count, after having frequently mentioned him in former letters. He is still unwearied in well-doing—*magni animi prodigus*—frequently distressed under a load of cares for 280 individuals, depending upon him here in Dusselthal, besides sixty orphan children in Overdyk, and as many in Ashersteben, but never shaken, and never put to shame in his trust in the Lord. But as here I must confine myself solely to the proselyte institution, before I touch upon some special wants, I beg to make one general observation, which I think will not fail to produce some impression on the mind of many members of our Society. It is this: that the establishing of a proselyte institution, as connected with the orphan institution, has thrown an unfavourable light on the whole establishment in the opinion of a considerable part of the public, and deprived the Count of not a few benefactors, who gladly would have contributed to an institution for Christian orphans alone. A Society, therefore, which has for its sole object the rescuing of Israelites from perdition, must feel an imperious duty to make amends for such a loss sustained in promoting their interest.

The proselytes live now in a separate house; but under the same roof are some workshops, and a school-room for boys. The consequence is, that four or five of the proselytes must live and sleep in one room. It would be highly desirable to remove both the workshops and the school-room from the house, that a separate room may be obtained for each proselyte. It is indeed a wonder that the Jews, under many inconveniences, have been brought into such good order and cleanliness as I have found here, and have lived so peaceably together. But it would materially add, not only to their comforts, but also to their moral improvement, if the alteration I have mentioned could be effected. The Count has it in contemplation: but it would be attended with expences which far exceed his funds.

The workshops are in full activity, and I was delighted, not only to see the proselytes cheerfully employed, but also to hear from their lips expressions of gratitude for the happy change they have experienced from a wandering life to regular and useful industry. But the workshops have still a very humble appearance, and all is regulated by the laws of strict necessity. An addition of pecuniary means would be an access of neatness and many improvements. I might make many additions to the desiderata already mentioned, but I shall stop; and only beg leave to draw your attention for a moment to the following fact. That an institution here exists, in which twenty-four adult Israelites are brought up by the aid of Christian charity in habits of regularity, cleanliness, and industry, submitting to rules and privations, from which, a few years back, they would have shrunk with horror; and under rebukes, suffer themselves to be instructed, reprimanded, and corrected like children, listening to the sound of the Gospel, and *every day bowing their knees before a crucified Redeemer*.—I think there cannot be a greater encouragement for members of our Society than this. And yet it is only an *infant institution*; but it has been began in faith, and from principles of pure charity. Therefore the Lord

nas smiled upon it, and hitherto mercifully supported it. He has called to assist, and carry it on, some of his faithful servants, whose hearts he has filled with love to their work. May he also now favourably incline the hearts of British Christians to extend to it the hand of benevolence! Why should Israelites, who wish to become members of the Christian church, and to live as members of Christian society, be compelled to cross the Atlantic, and to remove to a new world? They may find in their own country, or near it, an asylum, where every opportunity is afforded to them to live a sober, righteous, and godly life here, and to know how they may be received into glory hereafter. Only some exertions are required to enable the truly noble-minded founder of that institution to raise it to a state, not of absolute, but of comparative perfection. And whenever British Christians will feel for this institution as for others of a philanthropic and religious nature, his wishes will be realized, and the blessings of many converted Israelites will be their reward.

To-morrow I go to Elberfeld, which is only 20 English miles from hence. May the Lord enable me to do something there in his service! Where there is a willing and humble heart, I never have found opportunities wanting.

The following extract from a subsequent letter, dated Neuwied, March 7, 1826, evinces a disposition on the part of the Jews at Koenigsberg to possess the Scriptures, which desire every friend of that people would gladly gratify:—

While I was writing this letter, I received one from Dr. Weiss at Koenigsberg, with the annual report of their Society. From the letter, I beg to submit the following passage to the consideration of the Committee:

“A minister in a neighbouring place (Kallnigken) has addressed to me several letters, of which I send you extracts. You will learn from

them how eager the Jews are in that place to have the *whole* Bible, both the Old and the New Testaments, in Hebrew. I know the high price of that book; but I also know the generous spirit of your Society, and I may therefore hope, you will not think me indiscreet if I express a wish to have a few copies of that valuable Volume put at my disposal, especially for the benefit of the Jews at Kallnigken, who, though generally poor, yet offer to pay for them as much as they can afford. I do not therefore apply for a gratuitous donation, but merely for copies at a moderate price, and would solicit an *early* compliance with my wish. Eight or ten copies would, I should think, meet the object.”

The following extract, in relation to Elberfeld, under date of Neuwied, March 28, 1826, will serve to shew, that the prospects of extending the boundaries of the Society's operations are opening there:—

I have forgotten to mention, that my visit at Elberfeld, though undertaken without any prospect of doing good there, may yet be followed by some beneficial consequences. I was invited to preach on Sunday morning in the principal church before a large congregation; and this will very probably lead to another invitation in the course of the year to preach a sermon on the object of our Society, which is generally very little understood in a place where so much is done, and where there is a mind to do still more for the furtherance of the kingdom of God. For though there are a few individuals who feel warmly for the salvation of Israel, and are active in their own way in promoting it, the mass of Christians at Elberfeld and Barmeri have not yet come to a clear insight into the cause, nor have they embraced it with due interest.

About the middle of the next month I intend to set out on my journey to Basle; and as my way will lead me through Wurtemberg and Baden, where there is a great and hopeful, but still unexplored territory, which

may be occupied by our Society, and as I shall make some stay at Konigsfeld to converse with Mr. Weitz. The journey will take a month, and probably more; but I hope to write before I go.

He again writes thus from Konigsfeld, April 25th, 1826:—

Having set out on my journey to Basle the 15th instant, I reached Frankfort on the 17th, in the morning. The state of the Auxiliary Society in that city is much the same as I found it in June last year. Jews who apply for Christian instruction, receive it, but none have been baptized for a long time. Such as appear to be in earnest are sent to Dusselthal with a moderate sum of money, just sufficient to reach that place; and this is the chief use the Society can make of its scanty income. On the following day I went, as mentioned, with Mr. Marc to Darmstadt, but I could not stay there long enough to hear the result of his applications to government. He promised to inform me of it in a letter to Basle. When the diligence stopped at the post-house in Darmstadt, a note was put into my hand from my excellent friend Dr. Van Ess, who had been informed of my coming by a friend in Frankfort, inviting me to lodge in his house. I was received with the most cordial kindness by him and his sister, Mrs. Elliott, widow of an English officer in the army, who was killed in a battle in Spain. From my interesting intercourse with the Doctor during the few hours I could spend in his company, I shall select only what refers to our cause. He introduced me to a schoolmaster, a very sensible and Christian character, from whom I learned, that in the Hessian provinces the Jews, who are numerous, are bound by law to send their children to school, either to a Jewish master, who has stood his examination, or to a Christian. Many parents prefer sending their children to Christian masters, though it is left entirely to their option, to let them attend Christian instruction or not: many of them are not at all offended by

hearing their children repeat at home passages of the New Testament, or of the Catechism; their vanity is even flattered by finding their children as clever in that point as the children of Christians. The schoolmaster to whom I was introduced, has several poor Jewish girls in his school, who make a good progress. In the principedom of Neuwied—to mention this incidentally—the prince himself pays the school-money for such poor Jewish children as wish to attend Christian schools, and I have heard that the number of them is considerable, both in the town and in the villages. Dr. Van Ess related, that applications to him from Jews for New Testaments are still very frequent, and that recently he sold twelve copies to a rich Jew for distribution among his own children and others. From Darmstadt I proceeded in the Eilwagen—swift coach—a modern conveyance, much in the style of your stage coaches; but notwithstanding the excellent state of the roads, the utmost degree of expedition they hitherto have been able to accomplish, is 100 English miles in eighteen hours.



LETTERS FROM MR. MORITZ.

Mr. MORITZ having laboured some time in Hamburgh, communicates the following information respecting a young man, a Jew, who appears to have been brought to the knowledge of the truth through his labours there. This short extract is inserted, as it serves to show how many obstacles a converted Jew has to overcome, in respect of temporal provision, ere he can openly avow himself a follower of Christ crucified. The letter bears date, Feb. 28, 1826.

Since my last letter, the Lord has blessed my labours to the young B—, of whom I have written be-

fore, so that he resolved to make an open confession of Christianity, and laying aside his notion of studying, to learn a trade. But the difficulty was, where to get a master for him, to whom he could be apprenticed; for according to the laws of this free city, no Jew is allowed the right of corporation, so that legally, he can neither become a journeyman, nor a master; and this difficulty is even experienced by those that are baptized, if they are natives of the city. I have written, therefore, to my friend Mr. W— at B— about him, and this friend of the Jewish cause has promised to do what he can for him, when he shall be fully persuaded of the sincerity of his profession. He has therefore left Hamburgh for B—, with the intention of making an open profession of Christ, and for his maintenance, learning the trade of watchmaking. May the God of Abraham be with him and bless him, as he blessed Abraham when he left his father's house and all his friends, not knowing whither he went. He is a youth of good natural talents, and of quick understanding, and if these gifts are sanctified by the grace of God, he may become one day a useful member of the church of Christ, and of society at large. This is the first fruit of my labour in this city. May the Lord add very many unto him of such as shall be saved!

The young girl of whom I have made mention in my former letters, as well as her younger brother, seems to have received deep impressions of the truth as it is in Christ Jesus; and if it were not for their aged mother, whom they wish not to distress, they would both immediately profess openly the name of the Lord Jesus; but I trust, they will be strengthened from on high, to overcome all worldly obstacles, and not to consult any more with flesh and blood, but to embrace the Son whom God is now pleased to reveal in them!—There have lately also been many Jews at my lectures. Once there were thirteen. Some of them have visited me for conversation, and I trust that the enmity of their hearts has been removed by the power of the love

of God, which has been gloriously revealed in Christ Jesus our Saviour. I hope, in the mercy of God, who alone can give the increase, and make our sowing, planting, and watering to become fruitful, that these lectures, which I have begun in much fear, on account of my own weakness and insufficiency, but in faith, fully relying upon his gracious promise, “Behold, I am with you always, unto the end of the world,” will be blessed and owned of him, and to which he will put his seal and his Anien; that they like the rain and the snow, may water the dry hearts of many Jews here, and make them to bring forth and bud, and produce fruit unto righteousness!

Mr. Moritz has also sent the following particulars of his proceedings, under date of April 4th, 1826.

Respecting my Thursday meetings, I have the happiness to state, that he who has promised to be mouth and wisdom to his messengers of peace, has richly proved his faithfulness to me, by giving me grace to continue as I do until this day! I have also reason to hope, that the work which I have begun in faith, has his approbation, for the devil has already sown tares among the wheat, and caused “the synagogue of Satan, who say, that they are Jews, but are not,” to raise a persecution against those upon whose hearts the word seemed to have made some impression. I mentioned in a former letter, the case of a young girl and her brother, who seemed to be not far from the kingdom of heaven; but a few days after that time, the two preachers of the new temple sent for them, and by various menaces, promises, jeerings, and lying vanities, gained such an ascendancy over the heart of the young girl, that their weeds choked the good seed, and she has become offended, and consequently also unfruitful. The blasphemies which these modern rabbies made use of on this occasion against the Lord, and against me, his most unworthy servant, I shall not re-

peat here; only one of their seducing arguments I shall mention, as this was fully calculated to raise suspicion and pride in their Jewish hearts. They told them that I had no other object in view than to enrich myself by the baptism of Jews, as I received a great sum for every one I procured to be baptized; and now they asked them, why they would be so foolish as to become merchandize for me? They gained their purpose entirely with the girl, but not so with her brother: he seems still to be in full earnest to become a Christian, and in consequence he has been turned out of doors by his mother, and his sister having become his greatest enemy! He bears it, however, very patiently, and I trust, by the mercy of God, will soon make a public profession of his faith.

Two other Jews, one from Russia, and the other from Silesia, of whom I have also had good hopes, have likewise been summoned before their bar, and not being able to prevail with them, they have, by their cabals, obliged them to leave this city. Notwithstanding this opposition, my meeting has always been visited by Jews, and once there were eighteen present, among whom were seven boys of the Temple Free school. Some of these boys have regularly attended since.

A poor Jewess, who frequented my lectures, whom, from her appearance, I always thought to be a Gentile, came forward, telling me, she was a Jewess, but was now convinced of the truth of the Christian religion, and wished, therefore, to be received into the church of Christ. To-morrow, I shall begin a regular course of instruction with her, in order to prepare her for baptism. May she become a living member of the body of Christ!

A young Jewish clerk, named O——, who has often been at my meetings, and has several times visited me in private, has, through business, been obliged to remove to Berlin. He desired me to introduce him to some true Christians there, as his mind, by what he has heard from me, was anxious to make further enquiry into the truth of the Gospel; he assured me, that when he should be fully convinced,

he would gladly profess the truth. As I knew him to be a very respectable young man, I gave him letters of introduction to Berlin, to which city he has already set off. May the Spirit of God direct him into all truth, as it is in Christ Jesus!—The elder B—— is still visiting me, and I sometimes call also upon him. He likes to speak upon religious topics, and as far as he can, to forward our cause. God grant that this man, who possesses much head knowledge of the truth in Christ, may also find it to be “the power of God unto salvation.” The Jew, S——, of whom I made mention to you in my first letters from hence, and who, for a long while had withdrawn himself from me, because I could not forward his worldly views, has now come to a resolution to send his four youngest children, two boys and two girls, into my intended school, as soon as I shall have removed to my new house. His three eldest boys he wishes me to instruct, and get them baptized, and to procure masters for them where they may learn trades. I have made, therefore, enquiry myself, and requested my Christian friends to do the same, and I trust we shall succeed in our united efforts to find them employment, and to lead them into the path of life. They are three very fine boys, the eldest is fifteen; the second, thirteen; and the younger, about twelve years of age. May the Lord give his blessing to these efforts, and make me the happy means of leading these lambs into the bosom of the great Shepherd of Israel.

The converted Jewess, respecting whom I have formerly written to you, told me, that there are at Altona several poor Jewish families, who some years ago had been driven away from Riel, who were willing to send their children into my intended school, if they were sure I would not cause them to be baptized. I desired her to tell them, that I should gladly receive their children, and be happy to converse with them upon the subject, if they would either call on me, or tell me where I could meet them. Should this really take place, it will afford me great joy, and I shall thank the Lord

heartily for it, for then this city may become a permanent and very promising missionary station, by means of which vital religion would be brought before the notice of many nominal Christians here. For I think that the Jewish missionary should endeavour, as far as lies in his power, to call to the withered branches of the Christian Church, as well as to the dry bones of the house of Israel; and in this branch of my labour the Lord hath visibly blessed me, both in Russia, and in this place. I have often been called upon to proclaim the Gospel to great numbers of Christians met together for that purpose, by which several have been led to consider their ways, and have afterwards become so many friends to the cause in which we are engaged.

The Committee having appointed Mr. O'Neill to be a fellow-workman with Mr. Moritz, in Hamburgh, the latter thus acknowledges the measure under date of May 23, 1826:—

Referring you to my last letter, dated the 4th of April, I have now to request you to present my sincere thanks to the Committee, for their goodness in appointing Mr. O'Neill my co-labourer at this place. I am very happy indeed that such a man as he is has been chosen, with whom, I trust, I shall be able to labour in unity of heart and mind, and whom I already revere and love as a dear brother in Christ. I have introduced him to a great number of pious persons here, of whom he has in some measure learnt the state of things in this place; we have also been together to visit some Jews, and the Jew Spiro, respecting whom I have so often written to you, has now come to a resolution to give us five children in the school, and with these we intend, D. V. to-morrow to open our school, trusting in the Lord that he, out of this little one, will make a thousand, and cause this mustard-seed to become a large tree, under the leaves of which many shall find shelter.

Before the arrival of Mr. O'Neill, the Lord blessed my endeavours respecting a young Jew of this city, so that he resolved to become a follower of the Lord Jesus Christ. Having here some relations whom he feared, and no prospect of earning his own bread in this place, he made up his mind to go to Copenhagen, where he has an uncle who has embraced Christianity, who holds an office under Government. I gave him a letter of recommendation to a pious and zealous servant of God in that city, and on the 25th April ult. he left for Copenhagen. From Segeberg, a town on the road, he wrote to me: "I hope, with the grace of God, within a short time to belong no more to the Jews, for I will become a proselyte to the new covenant, for there is no happiness without faith in Christ the Lord; and nothing is more comfortable than to believe in one God, one faith, and one baptism for the remission of sins." And then follows the outpouring of his heart to God, to bless him with the blessings of the new covenant. He is also much concerned for the salvation of his only sister: I have visited her, and she has also been to see Mrs. Moritz, but hitherto the word has had no effect upon her. Another young Jew from Carlsruhe, called J——D——, who had been sent hither by Dr. Schwabe of London, to be baptized, has been recommended by me to Count von der Recke, and to-day I received a letter from the Count, in which he advises me that D—— had arrived there on the 15th inst. which was the second holiday of the Feast of Pentecost, and has already been received into the establishment for proselytes. The Count writes, that his entry into the Asylum must have been very striking to him, as on that day eight proselytes had received the ordinance of holy baptism. May the Lord bless him also with the regeneration of the water and the Spirit, that he may become a living member of his kingdom of grace here below, and at last a partaker of his heavenly kingdom in glory.

JOURNAL OF MR. RICHARD SMITH.

(Continued from page 150.)

In a former number we inserted some extracts from letters of Mr. Richard Smith, containing an account of the missionary tour he was making, with Mr. Reichardt, in some districts in Germany and the neighbouring countries; we now subjoin an account of their further proceedings, communicated under date of 21st January last.

My last letter, you have doubtless received. I shall now, according to promise, continue the account of our journey.

B. our next halting place, a well-built town upon the river H. is situated about the centre of D. We called upon the rabbi, a very friendly man, with whom afterwards we had several interviews. He introduced his son to us, a young man about twenty-one years of age, saying that he had learned much more than himself. We found the mind of this young man strangely perverted by philosophy, consequently very far from the simplicity of Scripture truth. He endeavoured to explain away every thing of importance.

The Jews have a school here, in which are a great number of children of both sexes divided into several classes. We visited the school twice, and heard the children examined by the master and the rabbi. The latter was much pleased with the visit, and invited us to take coffee with him. Both the rabbi and his son claimed the undivided merit of the establishment of the school, and the flourishing state (in their estimation) to which it had arrived. They were not a little surprised at Mr. Reichardt's knowledge of Hebrew and of the Hebrew Scriptures. The rabbi told us, that the number of Jewish families allowed by law to reside in B. was limited to 160, but by degrees they had secretly increased to 800. This he complained of as a great evil, saying that the in-

crease of number unavoidably occasioned an increase of the abuse of their privileges, and so brought them into disrepute with the Christian magistrates, among whom they lived, and whom it was their duty to obey. I would here just remark, that the Jews increasing in this way, unknown to the police, I have found to be the case in most towns in this country, and it is probably the same, though certainly to a less degree, in most others; hence I conceive that the number of Jews taken from the public registers, generally received, must fall very short of what it really is.

The rabbi spoke much in praise of the sermons and eloquence of the minister of the Reformed German Church in this town, yet would not allow that there was the same depth of thought in his sermons as in his own, but that they were better got up, and the language more eloquent. We called upon this gentleman, and once heard him preach. He received us in a friendly manner. In the course of conversation we asked if any Jews attended his ministry. "O yes," said he, "my church is a perfect menagerie, I have Jews, Germans, Hungarians, Greeks, Slavonians, &c." He said that he had baptized many Jews, and that the applicants for baptism were very numerous, but he did not think it prudent to attend to all of them. In this town I attended divine service, for the first time in my life, in the Greek Church. The church was neat, the service in ancient Greek, and the manner of worship truly Oriental.

A. the capital of D. lies immediately opposite to B. on the other side of the H. Here are still more Jews than in B. and one of the handsomest synagogues I ever saw. Also a large school. The man who showed us the synagogue was almost an atheist. Mr. R. at his request, explained several passages of Scripture to him. He was much pleased, and said that he wished he would remain a twelvemonth with him, for that he dared not name his doubts to those of his own nation. He took us to the school, and afterwards introduced us to the rabbi. Mr. R. contended with the rabbi a long

time, but as nothing occurred out of the general way, it would be unnecessary to enter into particulars.

The next day we called upon the school director, and part of the children were examined in our presence. Both children and masters appeared much gratified by our visit; and here I think it may be as well to give you some account of Jewish schools in D.

On the 22d of Oct. 1814, by a Royal edict, the Jews were ordered to discontinue the dialect hitherto used amongst themselves in business and conversation, and to adopt in its stead the vernacular language of the country. An order was issued at the same time for the establishment of a school in every committate (county) in D. at the expence of the Jews themselves exclusively, and to be, in future, supported by them. The establishment and support of these schools being attended with so much expence, only twelve or thirteen, at most, of the forty-six committates have yet been constituted, and of these but eleven exist. The masters have a fixed salary paid by the respective congregations, and every child has free access to the schools. The children are generally divided into four or five classes, and each master appoints an assistant from the larger children for each class. The children are taught the German, Latin, and Hebrew languages, writing, arithmetic, geography, natural history, singing, drawing, &c. &c. The prevailing difference of opinion, however, among the Jews, increases the difficulty of establishing and supporting these schools. The Talmudists consider them as an innovation, tending to root up Judaism, whilst the most opulent consider them as too mean for them to send their children to: hence, for their own children, the latter keep tutors in their houses, and give more sparingly towards the support of the schools.

From B. we came to N.; here are about 100 Jewish families. We attended service in the synagogue, and afterwards called upon the rabbi, a very ignorant man, and the schoolmaster, who differed in nothing from the former, except in slander and va-

nity of mind; they were both very inquisitive, and asked many rude questions. We called upon the Protestant ministers and professors; they were all of them most kind to us. In the library of one of the ministers I found several valuable English authors, which he could read, and a work comprising nine large folio volumes, a compilation from the best English commentators upon the Bible, translated into German. I had not the most distant idea that such a work existed. The minister said it was a library itself.

T.—We called upon the director of the Monastery of the Piara, (for so they call themselves in Latin) a very gentlemanlike man, who introduced us to the directors of the other cloisters in the town.. These Piara are an order of Priests to whom the education of the youth is entrusted, as it was formerly, to the Jesuits. In this school there are about 800 pupils and twelve professors, besides the director. The professors have no priestly offices to perform, but devote the whole of their time to the education of the youth. We spent one sabbath here; in the morning we attended divine service in the school—the sermon, as well as the mass, was in Latin, which is here almost the mother tongue of the people. We afterwards dined with all the professors and the director in the common hall of the monastery. We were treated by all of them with brotherly affection. We found here one synagogue, a rabbi, and about 100 Jewish families. We paid our respects to the rabbi, and had much useful conversation with him and his son; the latter gave a strange account of the Lutherans, which Mr. R. soon corrected. The young man had evidently mistaken the German philosophers for the divines. They both appeared much gratified by our visit, and on leaving intreated us never to pass them without calling.

In M. our next halting place, we found but little access to the Jews. On going to the synagogue we learnt that there had just been a wedding. The new married pair were coming out, attended by a great concourse of peo-

ple, with musical instruments. We afterwards spake with a few, but finding no great good likely to result from it, we left for M.

The Jews in M. are estimated at 100 families, but from the number I saw, I should think them much underrated. They are building a new synagogue at a great expense. The Jews here are divided into two parties, the Talmudists, and those who reject the Talmud in part, or entirely. We called upon the rabbi, who requested one of his pupils to show us the synagogue, but we failed in our main object with him. Mr. R. called upon the school-master, with whom he had a long useful conversation; and he in return called upon us. He boasted of having travelled much in his youthful days—how far he had profited by it in informing his mind, is another question. We called upon the Greek bishop, a very amiable man in his manners, who received us most kindly, and ordered his secretary to shew us the Cathedral Church and the school. The Professors were most kind to us. The bishop lamented that he could not have us at his house, it being with them fasting time. The rich costly robes belonging to the bishop and the priests, worn on feast days, which we saw in the church, by far exceed any I have ever seen amongst the Roman Catholics. Not far from hence, in a town through which we had to pass, lives the archbishop, or patriarch, for so he appears to be in reality, although he does not take the title. He has in his diocese 30,000,000 souls, and is quite independent of the Patriarch of Constantinople. He was not at home, but we saw his house, library, and the Cathedral Church. I asked the bishop in what they differed from the Russians. He replied, “In nothing but the pronunciation of the language; their church books and language are just the same as ours.” Mr. R. asked if a knowledge of the Hebrew, and some other things, which I have now forgotten, were indispensable for their clergy? He said, “No; such things are very well for those who wish to become learned men, but we are satisfied if our priests know their

mother tongue, our translation is so good.” I find, notwithstanding this, that they generally speak and read several languages.

O. separated from W. by the H. was our next halting place. We called upon one of the Greek priests, to whom we had a letter of introduction, a very mild, sensible man. Among other things he told us that about four months ago, a French Roman Catholic missionary from Paris, a most singular man, had called upon him on his way to X. and since which he had heard nothing of him. Seeing (he said) that this young man was not at all aware of the danger to which he was exposing himself, and being totally ignorant of the languages of the country, he had endeavoured to dissuade him from his object, but to no purpose, as he was determined to proceed. About the second day after, as we were accompanying this gentleman to the Catholic priest in the town, this same missionary was standing at the door. After the usual compliments, the Greek priest said to him, “Num multas Turkas convertesti ad Christum?” He replied, “Non este ita credi barbarique omnes in infernum vadent.” He did not reach X. The Turks, he said, had many times presented their pistols to him, and harassed him a good deal, and, if I mistake not, he was more indebted to his ignorance of the language than to his prudence, for his escape from destruction.

The Greek priest proposed introducing us to the rabbi. On our way thither we met the rabbi, accompanied by several Jews, going into the country, through a small town which we also had to pass. He begged that we would call upon him. We went to the synagogue; several Jews came in, and a long dispute arose. In proportion as the subject approached the Messiah, the chief among them became intemperate, and concluded by saying, that every man was a brave man who firmly adhered to the religion in which he was born. One young Jew said to Mr. R. in a whisper, “If we were alone I would give you my opinion upon the subject, but here I dare not.” In the synagogue, over

the altar, were two painted lions, the one with a sceptre in his paw, and the other without, with Gen. xl ix. 10. in Hebrew written under them.

On our way to O. we procured a letter to the governor, who gave us permission to go over to L. He gave us two men as guides, and an interpreter. On our arrival we passed through the Turkish burying-ground, a disorderly place, into the court-yard in the fortification, where we found the vizier at play with about twenty of his officers, mounted upon fine Arabian horses, throwing long sticks at each others' heads. Their dexterity in riding is wonderful. When the game was finished, the vizier retired to his apartments, and soon after we were ordered up. We found him seated under a sort of canopy, with a pipe in his mouth about three yards in length. He received us kindly, and on leaving him gave us two of his life-guards to conduct us through the town,—a circumstance, we were afterwards informed, very unusual with him,—of course we considered ourselves much honoured. While we were sitting with the vizier, surrounded by Turkish servants in waiting, a Turk came forward from a distant part of the palace, and with a loud shrill voice, in Arabic called the people together to prayers. This led me to much serious reflection afterwards. Such a summons in the palace and presence of a prince in the middle of the day! The same is repeated five times a day. Except the Turks, the other inhabitants of the town are chiefly Greeks and Jews. With the latter we had no opportunity to speak, as we were not allowed to remain more than a few hours.

(*To be continued.*)

PRUSSIA.

LETTERS FROM REV. PROFESSOR THOLUCK.

PROFESSOR THOLUCK has lately been appointed by the King of Prussia to an important and re-

sponsible situation at the University of Halle, which has of necessity occasioned his removal from Berlin, but it will not in the least interfere with the important duties which he is engaged in on behalf of Israel, as he will be equally able as before to execute those duties, and be the organ of communication with the London Society. Two letters have been received from him, dated Halle, April 26, and May 3, containing further extracts from the Journals of Mr. Hændes, the missionary of the Berlin Society. In that of April 26, he writes:—

I sit down to give you some further information respecting the proceedings of our societies.

First, I must lay before you some extracts from the journals of our missionary Hændes. During 1825 and 1826 he has travelled only through a small part of Poland, but he has watered that part well. In general it seems to be necessary that a missionary, after having travelled through a country for investigation, should remain quietly in one place, and exert his powers to produce, if possible, permanent fruits. Hændes has resided particularly in the following places: Posen, Meseritz, Inowraclaw, Strzelno, Samoczyn. His labours have become particularly useful by the assiduity and patience with which he has visited the Jews in their own houses. I shall first give some extracts from his journal with respect to his labours in Strzelno:—"I visited, soon after my arrival in the place, the family of a respectable Jew, whose wife lay on a sick bed. The man was a Deist, who did not believe in any revelation, and considered every believer to be an enthusiast. His wife was not only open to conviction, but even professed a sincere attachment to the Christian religion. She had read some tracts, and desired to read the New Testament. I paid several visits to the overseer of their synagogue. Whenever I came, a

number of Jews and Jewesses assembled, who would search with me the meaning of the prophetical writings.

“A Jewess borrowed from me a copy of the New Testament. She called upon me afterwards, and told me, that she had been in service with a tailor, whose journeyman possessed a copy of the Gospel of St. John, which she had bought from him and read. She told me further, that the New Testament had pleased her much—that she continued reading it on the sabbath till midnight.

“I observed in what a great degree the Jewish scholars overrate the value of their learning. A Talmudist, whom I asked by what means he thought to be saved, replied, that by the study of the Talmud he was gaining eternal life not only for himself, but also for his wife, who had no time to occupy herself with religion.

“A respectable Jew from the town came, requesting permission to ask me some questions about passages from the Old Testament. He listened attentively to what I said.

“I called again upon the overseer of the synagogue, where I found about fifteen Jews, who conversed with me. One of them said, ‘Probably you have been travelling about a long time without having effected any thing?’ Another replied for me, and said, ‘My dear friend, twenty years ago the Jews would never have suffered a missionary to enter this house, and would never have gathered around him to hear him as we do. Still less would they have allowed him to deliver to them a discourse in their synagogue, as you have permitted Mr. Hændes—such a thing has never been heard of.’ After this we remained together and discussed several questions, till the Jews were called to their evening service, when I began to prepare for a Bible lecture, which was attended by a crowding multitude, not only of Christians, but likewise of Jews.

“I delivered a funeral sermon, at which several Jews attended from a distance; some were seen shedding tears. Many both peasants and townspeople had assembled to hear the sermon, and some Jews amongst them.

I spoke on Rom. x. 1—4, on the duty of the Christians to promote the kingdom of God. The Lord gave me a particular blessing, so that we parted with much edification.

“I had a long conversation with a Jew, to whom I proved, from their own prayer-book, that Jesus must be the Messiah. He was much struck, and exclaimed, ‘Indeed, from this it appears, indeed, that Jesus is the Messiah.’ When I reproved him for having remained so long in darkness and obstinacy, he replied, ‘But, my dear Sir, before you came to the country we had nobody to tell us where the truth is to be found.’

“I again visited the overseer of the synagogue. A number of Jews were assembled. They assigned me the first seat, and the overseer sat down on my right hand. They said that they had often heard me explain passages from the Old Testament to Christians in the church, which had afforded them a great pleasure. I related to them some parables of our Lord, of ‘the sower,’ &c. and explained them at large. They expressed their satisfaction. Then we spoke on the doctrine of resurrection. I stayed till nine o’clock.

“I received a letter from Neidenburg, a place in Prussia, where the Lord had given me much success when I first visited it. A young Christian female, who had then been awakened, wrote to me the following words: ‘The work of God at this place, goes on prospering. Some days ago I had an opportunity of conversing with several young Jewesses. I spoke to them seriously about repentance and salvation. They were moved even to tears.’

“A Jewish surgeon came, to whom I spoke about the importance of believing in a divine revelation. I read to him the English tract ‘To-day,’ which made such an impression on his mind, that he exclaimed again and again, ‘Why is not this book printed in all languages? This is a book for every human being.’ Then we read Isa. vii. 14, Zach. xii. 10. He became very sorry when he was interrupted by somebody who called him to attend

a sick person. He could scarcely resolve to leave me, and expressed a wish to call again as soon as possible.

“ Early in the morning a Jew came from Inowraclaw, who heard quietly what I told him about the Christian religion. Then my Jewish neighbour Abraham called, and desired a little tract, ‘Jesus the Friend of Children,’ which he wished to give to his children. When he left, I set out for Kwiecziszewo, a place near Strzelno. I called on a respectable Jew, M. who had been taken ill. Whilst I was conversing with him, the vice-rabbi appeared, with whom I had a disputation on some passages. He yielded to my arguments, although reluctantly. The wife of Mr. M. thanked me for a New Testament I had sent her; she said that they had read portions of it several evenings with great pleasure. Some deputies of the magistrate came and desired me to speak from the pulpit. I agreed. They brought me the clerical robe into the house of a Jew, and I went to the church accompanied by three Jewish women. After the sermon I desired the vice-rabbi to accompany me again to M.’s, which he did, and listened to me with attention, when I explained to him the importance of his duties. I told him, ‘ Beware of being found amongst the deceitful shepherds, lest the sheep you lead astray curse you in the pit of eternal fire ! ’ He left me silently, taking a New Testament along with him.

“ I was scarcely returned to Strzelno, when seven Jews visited me to speak on the Messiah. I was so happy as to remove several of their prejudices. I read to them a portion of the Liturgy of the Moravians about the glorious advent of Christ at the end of the days. They were struck with it, and exclaimed, full of joy and astonishment, ‘ Why, this is indeed like a translation of our prayers into German: I see there is no difference between your belief and ours.’ I find that while the Jews are frequently willing to believe in the glorified Redeemer, they still will never own him when proposed to them in his humiliation.

“ I had prepared for my departure from Strzelno, but my landlord came in, telling me several Jews had come to him and requested him to prevail on me to delay my departure; they wished to have further conversation with me.

“ The following day I called again on the inspector of the synagogue, and found several Jews assembled. They told me, ‘ Our darshtener (preaching rabbi) has given us a sermon, in which he complained bitterly, that the Jews of this place, instead of keeping the sabbath holy, and attending his sermons, run to hear the missionary on sabbath evening ! ’ They added, ‘ But this man’s sermons are good for nothing; we like to hear a good explanation of the Scripture.’ I did not like to let this opportunity pass, and offered to give them regularly every sabbath evening, an explanation of a Scriptural text from the Old Testament. All said, ‘ Well, that is excellent! But you must not talk so very much of Christ.’ I replied, ‘ If the text speaks of the law, I shall preach of the law: but when the text speaks of the Messiah, I shall speak of Christ.’ They proposed to me immediately to speak on Mal. i. I spoke on the true way of worshipping God. When I had visited Strzelno for the first time, a man had declared, after having attended the sermon I delivered in their synagogue, that he certainly would embrace Christianity. The Jews had consequently removed him from the place, and his mother had done all she could to make him desist from his proposal; but his resolution was yet unshaken. He came to me and desired instruction in the Christian principles. He told me, that his mother had put on mourning on his account.

“ I delivered a sermon to the Christian congregation, at which we were all blessed to feel the presence of the Lord. When I had finished and came home, all the first men of the Jews in this place, and several other Jews, came with a Polish Talmudist, whom they considered as a *ne-plus-ultra* of learning, with whom they desired me to converse. He wished me to propose to him the first question. I requested

him to explain the words of their daily prayer, 'Hear, Israel, thy God is one!' He did it; whereupon I mentioned the explanation of it, which is given in Sohar, as containing the mystery of the Trinity.

"I visited a proselyte who some time since had embraced Christianity, and been baptized in Posen. I found with him a number of Jews, several of whom had been much inclined to accept the truth, but were now rather hostile to it. I discovered that a great sceptic, who had been absent for some time from Strzelno, was now returned, and had sown tares among the wheat. I had a visit from a Jewish glass-maker, a very intelligent man, who spoke about the main truths, confessed the blindness of the human mind, and the weakness of our own hearts. I showed him the way to the cross, which he received humbly."

But I must here interrupt my extracts, in order to keep space for some intelligence from Berlin. The two Berditchef proselytes have now left Berlin. We had a very interesting scene the evening before my own departure. They had invited some of their friends in Berlin, all proselytes from Judaism; I think they were twenty in number, some of them I knew myself to be sincere followers of Christ. One of them read Acts vii. upon which I spoke to them about the grace of God towards Israel, and the high destination of that people. I cannot express how much I was affected, to think that I, the only Gentile present, was speaking to such a number of Christians, all of the seed of Abraham. It was an impressive scene, and neither myself nor they parted without deep emotion.

The second missionary of our Society, having recovered from a severe illness, is now on the point of going out with Hændes. He is a distinguished man, and will, according to all probability, be of much usefulness.

The Third Report of our Society will appear within two months. I have been charged with the composition of it. The Westphalian Society has likewise published a small Report

of their operations, and the Posen Branch Society also.

Under date of Halle, May 3, he writes:—

The journals of Mr. Hændes about his residence in some smaller places in the vicinity of Strzelno, contain also some interesting facts. He writes as follows:—

"In B— I had been requested by the Protestant congregation to preach to them, and offered to do so on the subject of the conversion of the Jews. Whilst the Protestant minister of the place found many difficulties in giving me the permission, the Roman Catholic minister offered me his church in the most friendly manner, declaring that he acknowledged the work of evangelizing the Jews as a work of general Christian charity. At last, however, the Protestant minister gave his permission; the church was crowded with Protestants, Catholics, and about one hundred Jews, who listened with the very greatest attention. I had scarcely left the pulpit, and put off my gown, when a very large number of Jews and Christians assembled in my room, to whom I explained the first chapter of Ezekiel. Afterwards I added an exhortation to the Jews to obey the word of God, at which some of them shed tears. The next day in the morning, whilst I was conversing with a young Jew, another Jewish youth came, and invited me to call upon his parents, where I met with a large number of Jews, who desired me to explain to them the portion of Scripture they had read that day in the synagogue, Habak. ii. I endeavoured to show the curse of the law, and the necessity of possessing the free grace of God. All were extremely attentive, and would scarcely let me go. When the coach was waiting at the door of my house, to convey me to T., Christians and Jews surrounded it to bid me farewell.

In T. I had found a friendly reception at my first visit. A remarkable scene took place then. I visited the rabbi, a kind young man, who received me with much cordiality, ushered me into their Beth Hamme-

drash, that is, their hall for students of the Talmud, and conversed with me about the birth of Christ, about the reasons why the Jews of his time rejected him, and why they reject him even now. At our conversation, nearly one hundred men were present, Jews and Christians. A young Talmudist, a pupil of the rabbi, interrupted him with arrogance, and cried, "Rabbi, how can you listen to the goi (heathen?) Is it not written that ten of the goim shall take hold of the skirt of the garment of a Jew, and shall say to him: We will go with you, for God is with you." As the youth pronounced this in the full rage of fanaticism, I told him, "I feel that the glory of God is not in the midst of us." A Jewish tradition says, "If two are conversing with each other about the law, the glory of God is in the midst of them!" "What," cried he almost out of his mind with fanaticism, and beating with his hand on the table, "a goi pretend to feel the glory of God?" I replied, "Sir, if I did not feel it, would you see me so quiet and sedate, whilst you are raging with obstinate perverseness?" The rabbi assisted to pacify him, but as I was continuing my conversation with the rabbi, and he frequently approving what I said, the pupils, full of apprehension that I might leave an impression on their master's mind, cried again and again, "Rabbi! Rabbi! do go to the synagogue. It is time for evening prayer." He, however, remained unmoved. At last, the crying and buzzing becoming louder and louder, he conducted me alone to the synagogue, and ordered the servant to shut it immediately behind us, lest the crowd might press in after us. Here he desired me to go on quietly talking to him and to the servant of the synagogue. The approaching darkness of the evening covered this house of prayer, which even without that had an appearance of deep gloom, only interrupted by the glare of the ever-lighted lamp. I begged the Rabbi to shew me the Thorah (the Pentateuch.) We ascended the steps leading to the sanctuary, continuing in the mean while our discourse. I

opened the holy book. The rabbi asked me, "You are then really persuaded that Jesus of Nazareth is the true Messiah?" I replied, putting with a holy trembling my hand on the Thorah, which the rabbi did likewise, "We are in the presence of the holy law of God, and as I trust, also of his holy Majesty, (Shechinah, the glory of God,) which, is believed to be present wherever men speak seriously on divine revelation, within our hearts. Jesus of Nazareth is promised according to the law of Moses and of the holy prophets; he has been confirmed during almost two thousand years to be the Messiah, the son of David,—the seed of the woman, that shall bruise the head of the serpent,—he is the prophet like Moses,—the Mediator between God and men;—Jehovah our righteousness;—the Angel of the covenant, by whom the house of David is made like the house of God. Although he was scorned, as he had no form or comeliness, yet the "chastisement of our peace was upon him, and with his stripes we are healed;" because he has "poured out his soul to death, and he was numbered with the transgressors;" he is now exalted to the right hand of God the Father, (Ps. cx.) from whence he shall appear to judge the quick and the dead, and to collect his chosen from the four quarters of the world. As we are standing before the holy law, (we seized each other's hand,) so shall we be gathered under his sign, which is his holy cross, on which he has wrought the redemption of the world; Israel will behold with enlightened eyes Him whom their ancestors have pierced, and shall be willing in the day of his power, in the beauties of holiness. The day of God shall dawn upon the holy land as the dawn of the morning; your sanctification shall grow up as the grass of the spring. You shall exclaim, "The stone which the builders refused is become the head stone of the corner. This is the Lord's doing, and it is marvellous in our eyes." Your heart shall break out in rapture, "Blessed be he, that cometh in the name of the Lord! Hosanna in the highest." And

all the Christians will shout to you, “ We bless ye, who are of the house of the Lord!” Lord, hear in the holy hour of evening-prayer, the sacrifice of my lips! Enlighten thy people, that they may recognize their Goel (Redeemer,) once crucified but now exalted, that he may collect them as a shepherd collects his sheep. I hear, Adonai Zidkenu (Lord our righteousness!) Hear, O Saviour of the world, and let thy face shine over thy desolated inheritance, and over the mountain where thy glory dwelleth!—The rabbi exclaimed with emotion, Omen wa Omen (Amen! Amen!) We all three embraced each other weeping, and I then begged them to open the door of the synagogue, as the people, who were crowding before it, waiting for the performance of evening prayer, threatened to force it. I left this place full of thanks towards God, and my sentiments were, ‘Here is Bethel, here is the house of the Lord!’ The rabbi continued also after this interesting scene to search the Scriptures, and to receive me, whenever I came, with a docile spirit.

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POLAND.  
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LETTER FROM REV. A. M'CAUL.

A LETTER has been received from the Rev. A. M'Caul, dated Posen, May 6, 1826, containing the gratifying intelligence, that his Majesty the Emperor Nicholas has been graciously pleased to renew the protection to the Society's Missionaries, which had been granted by the late Emperor Alexander. The renewal was communicated to Mr. M'Caul in answer to a petition which he forwarded from Warsaw immediately on the accession of the present Emperor; and the answer was given through the Minister of the Interior, who acknowledges “that he has received instructions to continue the protection heretofore granted, and has already made known the said instructions to all

the masters of police, that they may lay no hindrance in the way of the Missionaries.” “ Thus,” says Mr. M'Caul, “ we have fresh cause of thankfulness to God.” He then proceeds to say—

On last Sunday week, I preached a funeral sermon for the late Emperor, as similar sermons were preached in the other churches. My text was Job xxx. 25. “ Did not I weep for him that was in distress, was not my soul grieved for the poor.” I considered

I. The Christian philanthropy of the late Emperor.

1. He relieved the temporally poor.

2. Provided for the wants of the spiritually needy, by Bible Societies, Missionaries, &c.

II. Suggest a suitable improvement.

1. Let us glorify the grace of God exhibited in this philanthropy: if the Emperor did any thing good it was by the grace of God.

2. Let us show our reverence for the Emperor, by imitating his example, i. e. by encouraging Missions and Bible Societies.

3. Let us humble ourselves before God, when we compare ourselves with the character described in the text.

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PALESTINE.  
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DEATH OF DR. DALTON.

IT is with unfeigned regret that we announce the death of this devoted servant of Christ, and labourer in the cause of Israel. Most truly may short-sighted mortals confess, that the Lord's ways are unsearchable; that “ his way is in the deep, and his paths in the great waters, and his footsteps are not known.”

Like the lamented Mr. Fisk, Dr. Dalton seemed to be a man peculiarly well suited to the sphere in which he was called to labour. His amiable manners, his undissembled piety, and his medical

skill, had all united to gain him the esteem and attention of the inhabitants of Palestine. While, however, we were anticipating much good, under the Divine blessing, from his patient and persevering labours in the earthly Canaan, it has pleased the Lord to call him to a heavenly one, and it becomes us to bow in humble submission, assured that “ HE doeth all things well.”

The account of his death has been communicated to the Committee in the subjoined letter from Mr. Isaac Bird, (one of the American Missionaries,) dated Beyrout, Feb. 7, 1826, by which it appears he died at Jerusalem after twenty-one days illness, and was buried on Mount Zion, there to await that glorious day when the just shall be raised, and shine forth as the sun in the kingdom of their Father.

Mr. Nicolayson being at this moment absent at Jerusalem, and a vessel offering to-morrow for Alexandria, I am charged by Mrs. Dalton with the painful commission of announcing to you the intelligence, that her husband and our much loved brother and fellow-labourer, is no more. He died at Jerusalem, on Wednesday the 25th ult., after an illness of twenty-one days. His remains were interred the next day, amid a considerable concourse of people, in the burying ground of the Greeks, on Mount Zion. The event seems to have excited a strong sensation among this denomination of Christians. Mr. N. writes that they had been very attentive, and the two principal bishops have thought proper to write us, on the occasion, a letter of friendship and condolence.—Appointed a messenger of good tidings to the Holy City, our brother has died at his post, and his dust, mingling with that of prophets, apostles, and martyrs, waits the resurrection morn, to rise with them in incorruption and immortality.

Further particulars I leave to be detailed by Mr. Nicolayson, whose life may God long preserve, both for our sake, and for that of the miserable people to whom he has been sent.

Mrs. D., who it was thought advisable should remain in my family during the Doctor's absence, and whose affliction we shall endeavour to render as light as outward circumstances can make it, is left with two small children, with whom she hopes at a proper time to return to her native land. She would be glad to be early informed of the Society's pleasure in regard to the disposal of the furniture, medicine, surgical instruments, &c. furnished by the Society, and now left upon her hands.

Praying for the prosperity of your useful Society, and that soon some successor may be found to our departed associate, equal in piety, and zeal, and talent,

I am, &c.

JOURNAL OF REV. J. WOLF.

THE subjoined Journal of Mr. Wolf, dated Isphahan, February 1, 1825, does not follow in exact order after that which was last inserted, having come to hand before the arrival of that which should precede it. As it has a reference, however, to Mr. Wolf's more recent movements and operations, we think it will be interesting to our readers to peruse it at this time; those of a more distant date, which have been delayed in their progress to the editors, shall appear at a future time.

Oct. 21, 1824.—I left Bussorah in the company of Captain Robert Taylor and his family, and went to Hafar, which is in the territory of the Sheikh Chab, twenty miles from Bussorah, for every one of us was infected by a shivering fever. I had taken more than eighty grains of mercury, and a great quantity of opium, to be delivered from it.

Oct. 29.—I left the family of Cap-

tain Robert Taylor, and after a sea-voyage of eight days, I arrived at Bushire, where I was kindly and hospitably received by Colonel Stanners, the Hon. East India Company's political agent in the Persian Gulph, and by the rest of the British residents at Bushire.

Nov. 6.—The following day after my arrival at Bushire, Colonel Stanners had the kindness to invite the Jews of Bushire to call on me. Rabbi Yesrial, the president of the Jews here, and rabbi Abraham, called on me. Rabbi Abraham brought with him a Hebrew Bible, (Halle edition,) which Captain Edwin, from Bombay, had given to him. The Jews here are not so scrupulous as the Jews at Jerusalem, and therefore, any edition of their Bible is acceptable to them. The Jews here, like all the Jews in Persia, are dressed very poorly. They are either goldsmiths or brokers. The greatest part of those at Bushire came from Kazeroon. I had the following conversation with a Jew at Bushire.

Myself. Are you reading the law of Moses and the prophets very much?

Rabbi Abraham. Oh yes, the Bible is our water, for it is written, “Ho, every one that thirsteth, come ye to the waters.” The Bible is our wine, a wine which we have to buy, without money and without price; the Bible is a wine that maketh glad the heart of man; the Bible is our milk, and the Bible is our honey, for it is written, “Thy lips, O my spouse, drop as the honey-comb, honey and milk are under thy tongue.”

Myself. Do you anxiously expect the Messiah?

Rabbi Yesrial. None of the Jews scattered in the world expect, and have reason to expect the Messiah with more anxiety, than those Jews scattered throughout Persia. For the Gentiles in Persia do not only compel us to pay heavy tribute, but they have likewise set over us taskmasters, to afflict us with their burdens; every Persian is a Haman to us. They make us to serve with rigour, we must work for them without being paid, and like Pharaoh of old, they make our lives bitter with hard bondage: read the Bible, and see all that the children of Israel

have suffered, as well in Egypt, as in Babel; and you will then know well what we suffer here without my telling you. At Bushire itself, it is not quite so bad with us as at Shiraz, and throughout Persia, for the governor of this place is no Persian, but go to Kazeroon, Shiraz, and to the city of Isfahan, and you will know how we Jews are treated.

The Jew then continued, Do you know the prophecy of Jacob: “The sceptre shall not depart from Judah, nor a Lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.” The meaning is, The Sceptre, i. e. some great man, some man in authority, shall not depart from Judah, there shall be always one among the Jews who has access to the princes of the Gentiles, in order that he might intercede for the Jews; “nor a lawgiver from between his feet,” i. e. some man, whose word we obey, whose advice in our captivity we follow, we shall have always such a man as our only consolation; “until Shiloh come,” i.e. until the Messiah makes his appearance, the man, mighty like Moses; the man, holy like Moses; the man, humble like Moses; the man, doing wonders and signs, like Moses; a man, who sees God face to face, like Moses; the man, who intercedes for the people, like Moses; the man, who suffers like Moses; the man, who ascends with his body towards heaven, like Moses;* the man, who gathers the people, like Moses; the man, who conquers the nations, like Moses; the man, who loves his people, like Moses; “and unto him,” to that Shiloh, to that man, like Moses, “shall the gathering of the people be;” i. e. they shall see his mighty deeds; nations shall see the mighty deeds of Shiloh, of that man, like unto Moses, and shall gather unto Him, and submit to his government, and exclaim, “Jehovah is one, and His name is one, and none beside Him, and Israel are his people;” and we

* It is a tradition among the Jews, that Moses was forty days in heaven before he gave the Law to the people.
—WOLF.

say to you on good grounds, that Shiloh is a man, like unto Moses, for Shiloh is spelt with a שׁ, which contains the number 300, and י, which contains the number 10, and a ל, which contains the number 30, and a ח, which contains the number 5; the total amount of Shiloh is 345. Now Moses is spelt with a מ, which contains the number 40, and שׁ, which contains the number 300, and ח, which contains the number 5; the total amount of which is likewise 345, equal to the number contained in the word Shiloh (שִׁלֹּה). And (the Jew continued) that Messiah who will redeem us, is mystically named in Lev. xxv. 49, where it is said, “O Dodo, O Ben Dodo Yegalenu”—**או דדו בן דדו יגאלנו**—which is commonly translated, “Either his uncle or his uncle’s sons, may redeem him;” but there is a mystical sense contained in these words, for the words Dodo and **בן דדו** Ben Dodo, have the same letters as David (דָוִיד), and Ben David (בֶן דָוִיד), and the meaning therefore is, David, or the son of David, shall redeem him; shall redeem Israel, Israel in Babylon, Israel in Turkistan, and Israel in Persia.’ Yes-rial and Abraham, and two other Jews who had entered the room during the conversation, began then to sing, ‘Dodo O Ben Dodo Yegalenu, Dodo O Ben Dodo Yegalenu, Dodo O Ben Dodo Yegalenu!’

After having refuted the interpretation he gave of the word Sceptre, and after having told him, that I agreed with him, that the Messiah shall be a man, a prophet like unto Moses, for which to know we need not to recur to his mystical interpretation, for it is clearly said, “that a Prophet like unto Moses shall God raise.” After having told him this, I desired him to give me an interpretation of the fifty-third chapter of Isaiah. Abraham then gave me an interpretation which I had not heard before—it is as follows :

Abraham.—The person here alluded to is nobody else than the Messiah. The prophet saith, “Who hath believed our report?” viz. the prophet Isaiah tears his garment for sorrow,

and covers his head with dust and ashes, and saith, “Who hath believed our report?” He saith by this, ‘Lord of the world, who among the Jews and the nations will believe us, when we tell them of the affection, love, and compassion of the Messiah towards the people beloved, towards the people Israel? and to whom is the arm of the Lord revealed? Lord of the worlds, to whom else than to Israel hast thou revealed thy power, and the measure of thy mercy from ages to ages, than to Israel?’ 2. “For he shall grow up,” &c. i. e. the Messiah’s appearance will be by little and little. The Messiah’s power and the redemption of Israel will not appear at once—the light of the Messiah will not appear and be seen at once—the glory of Israel will not appear at once.—3. “He hath no form nor comeliness.” Look at us: you see now our state—Israel beloved is cast down—cast the fourth time into captivity; and the Messiah does feel the misery of our state so strongly, as if it happened to his own person; as if he himself had neither form nor comeliness.—4. “He is despised and rejected of men.” Israel is despised and rejected by the Gentiles. ‘Jew, go out of the way,’ they cry; and the bowels of mercy of the Messiah are so strong, that he considers himself to be despised, and rejected of men; and therefore we sing:

“ Ail Bene, Ail Bene,
Bene Betkba bekarob !
Bimheira, bimbeira, beyamenu bek-
arob ?

“ Ail Bene, Ail Bene,
Bene Betkba bekarob !
Bimheira, bimheira, beyamenu bek-
arob !
● Bimbeira, bimbeira, beyamenu bek-
arob !”

“ Lord, build—Lord, build—
Build thy bouse speedily.
In haste! in baste! even in our days,
—build thy house speedily.

“ Lord, build—Lord, build—
Build thy bouse speedily.
In haste! in baste! even in our days,
—build thy house speedily.
In haste! in haste! even in our days,
—build thy house speedily.”

I desired Rabbi Abraham to go on in the interpretation of this chapter, but he said that the following verses were too mysterious. I then began to apply the whole chapter to Jesus Christ, by whom the mystery in it is unveiled and made clear as the day.

Rabbi Yesrial then said, “‘Rejoice ye with Jerusalem, and be glad with her, all ye that love her; rejoice for joy with her, all ye that mourn for her; that ye may suck and be satisfied with the breasts of her consolations; that ye may milk out, and be delighted with the abundance of her glory.’—O! what we suffer in Persia cannot be described!—the father goes daily with fear to the market-place; for he is always in fear, that whilst he is buying bread for his family, the prince or the governor has carried away his daughter for the Harem, or his little son to make him an eunuch. Not long ago, eight Jewish girls were taken at Shiraz by the express order of the Shah! At Ispahan five daughters of Israel were taken for the Harem of the governor! They are lost to the parents for ever, for we cannot go and say, ‘Give us back our daughter!’ O! that we could find more time to read in the Bible; we should then see the arrival of the Messiah more clearly revealed than we do now! But we must run about for our daily bread. We would all like to go to India, but they do not suffer us to go away.”

I read with them several portions of the Gospel, and they themselves read Matt. vi. 25—34.

It is proper to observe, that the Persian Jews read the Hebrew wonderfully well, and with a sonorous voice, just as the Persians use to read their Hafiz. It was really a delight to my ears and heart, to hear my brethren reading the Gospel in a melodious voice, just as the Persians do the song of Zoleikha, and the melodies of Hafiz—it was as if they would say, “Whilst you Gentiles sing your vain songs, we will begin to sing the song of Moses and the Lamb; we have hitherto hung our harps upon the willows, in the midst thereof; we will

now sing the Lord’s song in a strange land.”—They sang beautifully the words, “Behold the fowls of the air, for they sow not, neither do they reap, nor gather into barns; yet they take their food from your Father in heaven.”—They asked me whether I would give to them one copy of the New Testament? I gave to them two copies. They came to me again the next day, and brought with them a Jewish youth thirteen years of age. Rabbi Abraham said: “I bring to you a disciple of mine; his name is Ephraim Ben Rabbi Elasar.” He desired me then to give to him a New Testament, which I did.

At Bushire are 200 families of Jews, living in fifty houses, and they have four synagogues.

I had very sore legs, which began to break out from every part, so that I was often not able to sleep, I must therefore be excused that I was not able hitherto to run about the streets of the Jews.

The Jews in Persia correspond among themselves in Persian, written with Hebrew characters, which characters are not quite, but almost like the letters of the Spanish Jews at Jerusalem.

They marry here when the boy is thirteen and the girl nine years of age.

Nov. 7.—I preached in the British Residency in English. Col. Stanners, Capt. Jervis, (the latter is well known to Mr. Simeon, Mrs. Dornford, and Mrs. Farish, at Cambridge,) Mr. Walker, a captain of a ship of war, Lieut. Strong, of Devonshire, Dr. Ferguson, who accompanied General Malcolm to Mocha, and Mr. Nott, and several Armenian gentlemen, who understand English, were also present.

Col. Stanners had the kindness to introduce me to Sheikh Abd-Alrasool, an Arab by birth, who commands Bushire, for which right he pays a certain sum to the King of Persia: he is almost independent. He has read many of the authors of the Arabs and Persians, and he praises especially an historical book written in the Persian tongue called Dabbarec. I told him that I was travelling about

for the purpose of proclaiming Jesus Christ to Jews and Gentiles. He, probably from politeness only, said that it was a very good thing. He added, that at Shiraz are many Mullahs, who will like to converse with me. He told me likewise, that he would send to me some learned Mussulmans residing at Bushire, who would converse and argue with me.

Col. Stanners was in possession of ten Arabic Testaments, Sabat's version, which he bought in Bombay, and which he gave to me, to distribute among the learned men in Persia.

Nov. 8.—As no missionary has yet visited the country of Abyssinia, it may perhaps not be useless to add here, something which I heard about it from Ibrahim, an Armenian, of Jerusalem. Ibrahim went from Jerusalem to Cairo, where he knew Mr. Salt, and from thence to Abyssinia, where he saw Mr. Pearce. He tells me that he saw in Abyssinia the Jews called Falasha. He says that it is needful to spend but little there, for a sheep costs only one barra, which is about the fourth part of a penny. He went there ten years ago, and took the following route: Cairo, Jidda, Lahay, Masawa, Hargego, and Halay, the first place in Abyssinia. From thence to Tegre; from Tegre he went to Adwa, which is the capital town of the Dachachimaj, i. e. the vice-king, where he met Mr. Pearce. (He called him Fees, as the Abyssinians at Jerusalem also called him.) Ibrahim remained six months at Adwa, and then went to Gondor, where he lived three years. Gondor is the residence of the king, Elias by name, (Ate, or Nogoos, called by the Abyssinians.) He says that there are Jews in all those places above mentioned, who are either masons or farmers: they are black. From Gondor Ibrahim went to Atesh, the last town of Abyssinia. From thence he went to Sanaar, Taakroor, Nooba, and Beni-Aklab; in the latter town, he says, the people have faces and tails like dogs. *Credat Judæus!*

Two years ago Ibrahim went back to Gondor, Adwa, Halay, Masawa,

Hadaida, Mocha, and Sanaa. In the latter place he saw many Jews, of whom he says that they are much persecuted by the Mussulmans, so that when they walk in the street and meet a Mussulman, they must turn to the left side of the Mussulman. They are goldsmiths and potters. From Sanaa Ibrahim returned to Mocha, Muscat, Bombay, and Bushire.

Should not some missionary go to Abyssinia with confidence in the Lord? Why should the Protestants remain behind the Papists, who have sent their *Ora pro nobis* men many years ago? Mr. Platt should go to Abyssinia.

I am sorry to say, that Col. Stanners, the British Resident of this place, who has been very kind to me, has been obliged to undertake a voyage to Muscat, called there by political affairs. Before his departure he gave to me letters of introduction for Zachi Khan, the Prime Minister to the Prince of Shiraz; for Muhammed Ali Khan, the son of Taafer Ali Khan, in whose house Henry Martyn lodged; for Mr. Willock, the British Charge d'Affaires at Teheran; and Mr. Money, the Assistant Agent of Col. Stanners, who lives at present at Teheran.

Nov. 9.—Mullah Muhammed, the writer of Col. Stanners, a great Persian and Arabic scholar, called on me. He told me that he had read the Arabic Bible and New Testament more than twenty times, and the Persian Testament of the late Henry Martyn, of whom he speaks with the greatest affection, for he knew him at Bushire. He prefers the Christian religion to the religion of Mohammed. He had many conversations with Mr. Davies at Bombay.

Nov. 10.—Jews call on me frequently, and every one of them desires a New Testament, and after several of them had read portions of the Testament, they call, not only on me, but go to the Armenian Christians, and state their objections, which obliges the Christians to search the Scriptures, of which I am very glad.

Nov. 11.—Abraham Ben David Cohen, a Persian Jew residing at Bushire, called on me, saying, "You

are certainly the nicest man of the Jews at Bushire, and I am therefore come to speak with you." I assure you that I never met with a more obstinate Jew than that Abraham Ben David Cohen was. It appeared to me as if God would shew me the height of Jewish obstinacy. I will only tell you his way of translating Daniel ix. he separated the number sixty from two, and translated two, "second," i. e. "the second temple shall be cut off;" and although he knew not how to give any sense either to the following or preceding words, he still tried to maintain his opinion. It excited the indignation of the Christians who were present. I gave him the New Testament, and said, "If you can, pray to God, that he may take away from you that monstrous obstinacy; I know that your heart tells you, that you yourself know well that the way you translated the verse in Daniel was a blasphemous perversion of the text."

Nov. 12 and 13.—The proposals for the establishment of a school at Bushire have been accepted. Mr. Arretoon gave a house gratis to the disposal of the School Society.

Nov. 14.—Bekr Aga, a nobleman of Bagdad, who is a great enemy to the Pacha of Bagdad, called on me; he said with the greatest coolness, "The Pacha of Bagdad tries to cut off my head; but, *if the Lord pleases, I shall cut off his head?*" His friend who was with him sighed devoutly, and said, "O that it may be the will of God that you may cut off the head of Daud, Pacha of Bagdad!" I preached in the British Residency.

Nov. 27.—The acquaintance of the Jews of Yemen must be of the highest importance to all the friends of Israel. They are the descendants of those Jews who were taken from Jerusalem by Nebuchadnezzar, and then settled themselves in Yemen; and when Ezra desired them to go back to Jerusalem, they preferred staying in Yemen to the invitation of Ezra. No Jews whom I ever saw have such Abrahamic countenances, and manner of expressing themselves, as those

few Jews of Yemen whom I saw at Bussorah and Bushire.—Jews of Yemen! ye have declined the invitation of Ezra to go to Jerusalem, to assist in rebuilding that city, decline not to accept the invitation of your brother, who invites you to go to the King of Jerusalem, to the King of that Jerusalem, the gates of which are open continually, which are not shut day or night, which is the city of the Lord, the Zion, the Holy One of Israel! where the people are all righteous; where they shall inherit the land for ever. But let us hear one of that country.

Abraham Ben Yahya, from Yerim near Sanaa, in the land of Teman, i. e. Yemen, called on me. At Yerim all the inhabitants are children of Israel. I asked him to tell me the names of the places in Yemen where Jews are residing. He said, in the following places: — Sanaa, 2000 families; Sayan, 12 do.; Suraga, 16 do.; Samar, (called Hadoram by the Jews—see Gen. x.) 150 do.; Yerim, 80 do.; Khaw, 80 do.; Almekadir, 10 do.; Heb, 10 do.; Gible, 150 do.; Taas, 50 do.; Adana, 150 do.—Total, 2,658 families—18,000 souls.

Abraham Ben Yahya confirmed the account I had before received of the Rechabites. When I asked him, "Do you know the Jews Khaibr?" he replied, "You mean the children of Rechab. These are mighty men, and have not felt the yoke of the captivity." And then Abraham Ben Yahya joyfully lifted up his fingers and moved them about, and said, "They are the descendants of Jonadab, the son of Rechab, who said, 'Ye shall drink no wine, neither ye nor your sons for ever. Neither shall ye build house, nor sow seed, &c.' And thus they do. The children of Ishmael curse them, and we bless them. The sword of Mohammed has not brought them under his yoke. Soleiman Hadorame went among them, and they told him, that when the Jews shall begin to repent, and shall pray with devotion, then the Mesiah will come. Soleiman Hadorame has seen them."

Myself.—When do you think that the Messiah will appear?

Abraham Ben Yahya.—Rain, riches, the hour of the birth of a child, the time of the redemption, and the day of the resurrection; all these things are hidden from human eyes. Nobody knows when the rain arrives, until clouds appear in the heaven; nobody knows when he will be rich, until he has the money in his pocket; nobody knows the moment when the child will appear. And this is the case with respect to the time of the redemption, when Shiloh will fight the battles, and when he will conquer; when death shall be swallowed up in victory; when the time is come that the government shall be in the hand of the Holy One; when the time is come that Shiloh shall be the judge of men, and the oracle of God; when, forty years after his arrival, the trumpet shall be heard, and the dead shall rise; and when heathens shall fight, and heathens shall be subdued, then shall we know that Shiloh is come, and then shall we joy a great joy. The Jews at Sanaa declined to accept the invitations of Ezra, for they said unto him, “We have now built here in Teman (Yemen) our houses, and we have planted our vineyards, and our children are here grown up: we will readily forsake every thing for Jerusalem, but shall we remain there, shall our redemption be lasting, shall our temple not be burnt again, and shall our children not suffer a worse captivity than the first?”—And Ezra replied, “Daniel speaks of another captivity, a captivity which shall last much longer than the first captivity.”—And the Jews of Teman answered, “If this is the case we will rather remain in the land where we are now.” And thus the Jews of Teman refused to return to Jerusalem, but when Messiah shall come, then we all from Teman shall go to Jerusalem.

So far the words of Abraham Ben Yahya. More than fifty Jews crowded in my room together. I continued to question Abraham Ben Yahya.

Myself. What are the names of the learned men at Sanaa?

Abraham Ben Yahya. More Yousuf Karha, the father of the College of Rabbies; More Abraham Almanzale; More Yahya Alabiat.

Myself. How old are you?

Abraham Ben Yahya. Sixty-three years, (and smiling) few and evil, and they have not reached the days of my fathers.

Myself.—Do you believe in Jesus of Nazareth?

Abraham Ben Yahya. You are the first whom I have heard speak of him. We Jews in Yemen know him not, and know not his history: we know not his name.

I began then to speak of him, that he was the Shiloh whom the Jews expect. Another Jew contradicted me, and told him the story of the Shem-Hamforash, which I refuted.

Abraham Ben Yahya continued, almost in a rapture, “**אימה חשכה נדולה נפלת עלין**,” “A horror of great darkness fell upon him.” (Gen. xv. 12.)—“A horror of great darkness fell upon Abraham, our father; peace upon him! and the reason of that horror was, that he saw the captivity of his children, that they shall go four times into the captivity.

“1. **אימה**, *horror*; which indicates the horror of the captivity in Egypt.

“2. **חשכה**, *darkness*; the darkness of the captivity in Babylon.

“3. **נדולה**, *great*; i. e. the captivity of Madai (Persia.)

“4. **נפלת עלין**, *fell upon him*; the captivity of the Jews among Yavan, (the Greeks) and Edom, (the Turks.)

“But, (Abraham Ben Yahya continued) but the time will come, that Jacob shall take hold on Esau's heel, and shall prevail over him, and the children of Israël shall prevail over all the Gentiles, and Jacob shall be a fire, and Israel a flame, and Esau be as stubble.”

Adoni Ben Rabbi Moses Shohet Bumoni Ben Benjamin then said, “The spirit of our understanding causeth us now to speak, and we beg thee, O Rabbi Joseph Wolf, that the fierce anger shall not be kindled in thy nostrils.”

Myself. No fierce anger is existing in my nostrils, and I hope, therefore, that it shall not be kindled.

Bumoni Ben Benjamin. The sense of Scripture is contained in the word
פָּרֶךְ.

“ 1. **ד** signifies פָּשׁוּ, plain literal sense.

“ 2. **נ** signifies פָּרֶךְ, mystical sense.

“ 3. **ת** signifies פָּרֶךְ, preaching, over every character of the word.

“ 4. **כ** signifies פָּרֶךְ, mystery, for the sense of the Scripture is often mysterious, and that mystery must be sought for with prayer and fasting.”

Myself. And that great mystery contained in Moses and the prophets is, “ God manifest in the flesh;” and that great mystery must be sought for by prayer and with fasting.

Nov. 29.—At three o'clock in the morning, Mr. Arretoon Constantine, Dr. Riach, and Lieut. Strong, went on horseback to accompany me to Borrasgoon, on my way to Shiraz. It was a great kindness, which I had not deserved. We arrived at Takaddag after four hours' ride, where the servants had already prepared a breakfast for us, and pitched the tent. We set off the same day from Takaddag at half past ten, and arrived at Takooda after two hours' ride. We remained there in the fort the whole day. I met there with a Mussulman Mullah, (Doctor,) who talked a great deal, and observed that the sect of the Sofees, at Shiraz, maintain that “ God is in every thing, and every thing is God.” At Takooda are 700 Arab and Persian inhabitants.

Nov. 30.—Lieut. Strong remained at Takooda, and Dr. Riach, Mr. Arretoon Constantine, and myself, went towards Borrasgoon. We lost the road, which often happens here to muleteers, on their way from Takooda to Borrasgoon. We arrived at Borrasgoon at eight o'clock in the morning. We took lodgings in the house of Salem Khan, Governor at Borrasgoon. Half an hour after our arrival at Borrasgoon, Aga Arretoon Constantine introduced me, according to my desire, to the Jews of this place. I saluted them in Hebrew; they brought to me the Hebrew Bible; I read to them in Isaiah the words, “ Who is he that cometh from Edom,” &c. I

desired then to see their synagogue, which they shewed me immediately: they have two, very small and poor synagogues. Every thing among them is witness of their poverty and misery. Jews with white beards, viz. Moses, the son of Abraham, Moses, the son of Rabbi Moses, Rabbi Sarag, the son Moses, (the latter is president of the Jews,) and Reuben, the son of Moses, and many young Jews, stood around me. I delivered a discourse of the following tenor:—

“ How goodly have been thy tents, O Jacob, and thy tabernacles, O Israel! And now I see you here in great wretchedness, and in great misery too. In the state of your temples even, the state of your poverty and misery is visible. Your houses are small, and your wives without ornaments, and your children without clothes; you bow yourselves before your deadly foes, and you are compelled to kiss their hands, and even their children rule over you.—I see among you but a few copies of the law and the prophets, and those few are seldom read by you, and more seldom understood. Thus you are deprived in the time of the extremity of your wretchedness of every consolation. I see this, and it breaks my heart.”

The Jews all at once exclaimed, “ This is exactly the state in which we live !” I continued then :

“ I come now to proclaim to you redemption, even redemption from your sins, and redemption from your misery—redemption, which God will send to you from on high.”

Jews. Amen.

Myself. Jesus of Nazareth, of the descendants of David, according to the prediction of the Scriptures, and the Son of God, according to the prediction of the Scriptures, whom our ancestors have slain, He is the only one who is able to send redemption to Israel; He is the Messiah, the long expected Messiah, who will put on your head a crown of glory, and He designs you to become a kingdom of priests, a kingdom of true believers, and then you shall live in peace with your adversaries, who will see and understand, that they have to learn the

will of the Lord from the children of Zion, and the word of the Lord from the children of Jerusalem. There will be no crying among you, and your tears shall be wiped away, and then you shall see that Jesus Christ, who was in former times despised and rejected of our brethren, despised and rejected of Israel, whose brother he was; he will be the King of kings, and the Lord of lords; he will say to you, "My people," and you will say to him, "My God."

As some of them did not understand Hebrew, I desired Mr. Arretoon Constantine, who understands English and Persian, to interpret for me in Persian, for he pronounces the Persian much better than I do, as he was born in this country. I gave to them two New Testaments, and they desired me to send them more copies from Shiraz, which I did.

The most respectable men of the Jews called afterwards on me in my room, and during my conversation, great reasoning took place among the Jews themselves. I said to them, " Harden not your hearts, as in the days of the provocation, as in the days of the wilderness." They said, " We do not harden our hearts, as in the days of the provocation, as in the days of the wilderness."

I shall begin now to collect every thing which I have heard of Henry Martyn, during my stay in Persia. I met at Borrasgoon an Armenian, Avet Petrus by name, who is the brother-in-law of Mr. Smith, the late resident at Bushire. Avet Petrus resides at Shiraz. Without having asked him, he said to me, that he knew very well Padre Henry Martyn, who translated the New Testament into Persian during his stay at Shiraz, and argued with Mussulmans. I asked him, whether he had often seen Henry Martyn?

Avet Petrus. Very often, and as often as I called upon him, he spake with me about the dying love of Jesus Christ.

Haj Muhammed Hassan, a Persian Mussulman from Shiraz, who had just returned from Mecca, lodged in the same house with me. He was stretched upon a sofa, and seemed to sleep; but suddenly he arose, and addressed himself to me: "Padre Youssuf Wolf, have

you books in England, in which the existence of Satan is mentioned?"

Myself. The existence of Satan is clearly mentioned in the Bible, and the Gospel.

Haj Muhammed Hassan. How can we know whether it is true, as nobody has ever seen the devil?

Myself. Examine your own heart, and you will soon know, that the devil is even in you.

Haj Muhammed Hassan, and all the other Mussulmans present, brake out into a fit of laughter: and Haj Muhammed Hassan observed, that many doctors at Shiraz would come to converse with me. Another Mussulman, Sayid Muhammed by name, said, "The Jews will give you much trouble, for their hearts are perverted: their law is good, and their prophets are good, David, the king, was a great prophet; and Abraham was a great prophet; but the Jews do not follow their precepts." Haj Muhammed Hassan began then to talk with me about their poet Ferdoose, and he told me the following story of Ferdoose: Ferdoose, when a boy left school, for he was too severely treated by his master; he escaped from the house of his parents, and travelled about as a dervish, throughout Persia. One day, Ferdoose, fatigued with his journey, sat down at the foot of a mountain, and began to write some verses. Another dervish who met him, asked him what he was writing? Ferdoose replied, "I am writing verses about some ancient king." And thus Ferdoose continued to write his verses, about one ancient king after another, until he had finished his Songs, now so celebrated throughout the world—until he had finished his great poem, called Shah-Namah.

Poetry is a sister of inspiration. The genius of a poet is awakened suddenly by some objects just as by an electrical shock; and thus the genius of an artist. "And I too am a painter!" (Anch'io sono Pittore!) Correggio exclaimed, when he saw the master-work of Raphael; and thus too, sinful men are awakened suddenly by the grace of God, to hear the song of the angels, who sang, "Glory to the Highest, and good-will toward men:" and the soul, awakened

suddenly, hears too with delight the song, “ My soul magnifieth the Lord, my spirit rejoiceth in God my Saviour.”

Dec. 1.—Dr. Riach, and Mr. Arreton Constantine returned to Bushire.

Dec. 2.—The caravan left Borrasgoon at one o’clock in the morning, and passed Dalakee at six o’clock in the morning, from whence we continued our journey towards Konartakhta, over immense precipices and rocks, so that I rather preferred going on foot, than to trust even the cautious steps of my mule; but my having gone on foot was dearly bought, for on our arrival at Konartakhta, I was almost half dead, and had taken a violent stomach-ache, from which I did not recover for several days. From Borrasgoon to Konartakhta are thirty-one miles.

Dec. 3.—We left Konartakhta at five o’clock in the morning, and arrived in a village called Kamaridge, entirely inhabited by Persians. I met here two poor Jews of Kasseroon, who spake Hebrew. I asked them, what are you doing here? They replied, “ What can Israel do else, than to go after his parnassa?” (parnassa, livelihood.) Anxious to know whether their phylacteries are made in the same way as those of the Jews of Europe and Palestine, I desired them to show me their phylacteries. They replied, that they do not carry their phylacteries with them, for the Gojim, i. e. the Persians would insult them; they put them on only when they are in their own houses. I said, But according to the law of the Talmud, you are obliged to put them on even at the time of your journeying about.

Jews. We know it, but we live under too great an oppression to follow our law exactly. We are all poor, we are all miserable; our synagogues at Kasseroon, our houses, and our schools, have lately been destroyed by the earthquake, and they will remain in ruins until the coming of the Messiah, for we have no power to build them up again.

It is a remarkable fact, that in all the calamities which have been sent from on high during the last years, to the inhabitants of Syria and Persia—as earthquakes and cholera morbus—

the Jews especially have been most severely partakers of all those calamities, and as severely as the Mussulmans, whilst the Christian churches have not experienced those calamities in so great a degree, as is the case with Jews and Mussulmans. I tried to speak with them about Christ, but the Persians who were present, interrupted us.

Dec. 4.—The rainy weather obliged us to stop at Kamaridge, for the caravanserai at Kasseroon having been destroyed by the earthquake, the muleteer was at a loss where to put his mules at Kasseroon, and we waited therefore at Kamaridge the arrival of better weather.

Dec. 5.—We arrived at Kasseroon, where we lodged ourselves in the house of Nour Muhammed, who is in possession of several testimonials given to him by English gentlemen, Messieurs Buckingham, Hyde, and Money, which letters testify, that Nour Muhammed is an honest fellow, as I myself found him to be.

Dec. 6.—Mullah Khodada, the Nassi, i. e. the President of the Jews at Kasseroon, Mullah Moshe, the Cantor of the Jews here, Mullah Sasan, and Mullah David, for whom I had brought letters from the Jews of Bushire, called on me. There are here twenty families of Jews. They confirmed what I had heard by the Jews at Bushire and Bussorah, viz. that it is a general belief of the Jews in Persia, that Esther and Mordecai are buried at Hamadan, and Ahasuerus and Haman are buried at Shush, near Shustar, the ancient Susan. They gave me the following calculation of the Jews in Persia:—Kasseroon, 20 families; Borrasgoon, 30 do.; Shiraz, 300 do.; Sargoon, 20 do.; Kashcon, 200 do.; Yazd, 300 do.; Ispahan, 500 do.; Teheran, 200 do.; Kermanchah, 100 do.; Hamadan, 300 do.; Marsandaran, 200 do.; Rasht, 400 do.; Kansar, 60 do.; Tiruz-Albad, 20 do.; Lara, 50 do.; Taharan, 40 do.; Estarabad, 100 do.; Nawand, 80 do.; Dozerkoon, 40 do.; Bandarkankoon, 30 do.; Buruzed, 200 do. There are besides these, Jews scattered about in the villages of Persia.

(*To be continued.*)

DOMESTIC.

In consequence of the engagements of the advocates of the cause at this season of the year, the Wednesday Evening Lecture to the Jews is suspended till the Autumn.

The most prominent Types having now been considered, a Course of Lectures will be preach-

ed on the PROMISES OF GOD TO THE JEWISH NATION IN THE LATTER DAYS.

*Subject for Sunday Evening,
August 6th,*

DEUTERONOMY XXX. 1—6.

* * * Jews and Jewesses are earnestly invited to attend, and seats will be provided for them.

CONTRIBUTIONS TO THE LONDON SOCIETY.

Byard, Miss, collected by her	0	13	0
Davis, Miss, do.	0	9	6
Jones, Miss Elizabeth, Warwick-square, (Legacy, deducting duty)	18	0	0
Monckton, Hon. Col. John	10	0	0
Birmingham and its vicinity, by Rev. E. Palmer	130	0	0
Do. by do. Ladies' Association			
For General Purposes ..	31	16	7
Heb. O. & N. Tests.	1	2	0
	32	18	7
Clewer, by Mrs. Davis	9	6	11
Hereford, by Mrs. Sandberg	26	0	0
Keevill, near Trowbridge, Wilts, by Rev. — Griffiths	2	12	0
London : Blackheath Ladies, by Hon. Mrs. Foy	6	8	6
Ladies' Repository, produce of sale of various articles 27th and 28th April, by Miss E. Dornford	180	11	6
Do. do. sold at Hackney	29	18	6
Newcastle-under-Lyme, &c. by Rev. C. Leigh.....	23	0	0
Plymouth & Devonport, by J. H. Dawe, Esq	5	0	0
Portsmouth, &c. by John Allcot, Esq.			
For General Purposes ..	12	14	0
Heb. O. & N. Tests.	1	1	0
	13	15	0
Romsey, by Mr. Wheeler.....	2	10	0
Scotland : Bathhead and Sinclair Town Auxiliary Society, by Messrs. Waugh and Innes	3	0	0
Edinburgh, a Friend, by Messrs. Guthrie and Tate....	1	1	0
Lothian (East) Society for promoting Christian Knowledge, by William Hunter, Esq.	8	3	6
Montrose, by Miss Paton	5	0	0
Stafford, (St. Mary's, Rev. W. E. Coldwell, <i>Rector</i>) collected after two sermons by Rev. C. Simeon.....	51	3	4
Walton-on-Trent and Rosliston, collected by Mrs. Barton, by Rev. E. Blicke	4	5	6
Wilmington, near Lewes, by Rev. R. P. Blake	5	0	0
Woolwich, by Mrs. Stewart	1	6	0

NOTICES TO CORRESPONDENTS.

A Subscriber,—Rabbi Crooll to Textuarius,—and Aquila have been received.
S.,—R.,—and Memoirs of Rev. Stephen Schultz, No. VI. will be inserted.

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